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Fifty Years of Methodism

A HISTORY OF THE

Methodist Episcopal Church

Within the Bounds of the California Annual Conference From 1847 to 1897.

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ERRATA.

Several typographical errors escaped the eye of the proof reader, or, at any rate, were not corrected. The greater part of these are trivial, and will not obscure the meaning of the text. The following are possible exceptions, and are therefore corrected here :

On page 27, seventh line from the bottom, read, "Preacher's wife," not preacher's life.

On page 77, sixth line from top, read, "Neither were there commissions," not neither were these commissions.

On page 77, the eighteenth line from the top, is a repetition of the line next above it; omit it in reading.

On page 132, the twelfth line from the top, read, "Coulterville," not Counterville.

On page 284, eighteenth line from the bottom, read, "Only a few new names," not only a few names.

On page 284, ten lines from the bottom, read, "Jackson work," not Jackson's work.

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DEDICATION.

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To the Brethern of the California Conference, than whom a more noble company of faithful ministers cannot be found within any ecclesiastical body, this history is affectionately dedicated by the writer, whose greatest pleasure and highest honor are found in the fact that he has had a place among them for forty-three years of his life.

PREFACE.

To write authentic history is no easy task. Even if the events recorded are of quite recent date, yet great care is necessary to prevent serious blunders. This by no means impeaches the veracity of witnesses. Memory itself needs some verifying process in order to be received with perfect confidence. The period covered by this history is substantially fifty years. In all those years, from 1851, the writer has been on the ground, with only a very few intervals of absence. In some degree also he has been a participant in the events described, yet he has had no small difficulty in settling a thousand and one questions which from time to time have arisen where one would naturally suppose that an appeal to the judgment of memory would be sufficient. He does not claim immunity from all errors. He is only certain that in addition to a fairly good memory he has taken the utmost pains to make his history reliable. The work involved has been a perfect drudgery, and nothing but a desire to do a much needed service, and to meet the desire expressed by the conference, would have induced him to undertake it, or to keep him at it until it was finished.

The writer desires here to make acknowledgments to the many valued friends who have helped so materially in making up this history. A great amount of matter of the greatest value was furnished by Dr. H. B. Heacock. Dr. J. D. Hammond, by correspondence, secured some valuable letters from the Mission Rooms in New York, also from parties in Oregon, all of which he kindly placed at the writer's service. By these papers some disputed facts were really settled beyond question. Robert McElroy, the writer's old-time friend, has helped much, and the composition of his ready pen will be found in some very interesting passages. This is also true of Dr. M. C. Briggs, and others. William Abbott gave much valuable help in writing up the history of dear old Central Church, about which linger some of the sweetest memories of the long ago. Many thanks are due the employees of the Book Depository for favors shown while searching among the files of the *Advocate* for items no where else to be found. Thanks are also tendered to those who, in response to the oft repeated requests for information, sent accounts of themselves and the churches with which they were connected. It is with much regret that he must add that if all had done as well as some, the work might have been very much more perfect.

It could not have been otherwise than that a work such as was needed could not be made, at least in every part, of interest to the general reader. The book was not written for that purpose. Yet the general reader, it is hoped, will find much that will interest him, and he can pass lightly over dry details, such as the long lists of pastors in the several churches, and similar matter, which, though often occurring, make up only a small part of the history. Yet to the parties interested this dull reading will prove the most valuable part of the book.

An explanation may be of service to the reader. In order to shorten the work, too long at the best, he planned to notice the succession of names belonging to an appointment, and also the ministers in charge of the same, by no more words than were necessary. The reader will at once see that where no change in name or pastor occurs, no change has taken place. The time which each pastor remained in the several charges, is the time until another is appointed.

Finally, the writer wishes here to record his thanks to Almighty God for the privilege of seeing the book completed upon which he has given nearly two years of earnest work. Much of this time his only study amid very precarious health.

SANTA CRUZ, April 27, 1900.

FIFTY YEARS OF METHODISM.

CHAPTER I.

Early Planting.

It is probable that the public worship of God according to rites of the Church of England was conducted on land, near the end of Point Reyes, in the year 1579. Sir Francis Drake, returning from a fruitless effort to find the Northwest Passage, wintered at that place and the services were conducted by his chaplain on one of the saint's days observed by the church. It may have been that services were held on shipboard along the Coast many times during the centuries that followed, but we have no reason to believe that Protestant worship was ever conducted on California soil during all the years that intervened between Drake's visit and the capture of the country by the United States in July 1846.

The Franciscan Monks, under the leadership of Junipero Serra, planted the Mission of San Diego in 1769, that of San Carlos, near Monterey, in 1770, and a line of missions between the two places, and extending on to San Francisco, sprang into existence within a little more than a score of years following It would, however, have been a most shocking desecration, in the estimation of these priests, had any Protestant minister preached, or even prayed, in California for three-quarters of a century previous to the conquest referred to.

The year 1846 marked a period of unusual immigration into the territory of California. It will be remembered that the Donner Party were caught in a snow storm that year, and had to spend a winter of indescribable hardships near the lake that bears their name. Only a remnant reached Sutter's Fort in the early spring. Another party of fifty-seven souls, with fifteen wagons, reached the Sacramento Valley on the first day of October. After a brief rest, they pressed on to Santa Clara, which place they reached about the first of November. Among these were

Adna A. Hecox and family. He and wife were members of the Methodist Episcopal Church, and he had a license to exhort. About this time the settlers were exposed to a danger even greater than any to which they had been subjected while crossing the plains. Col. Fremont left for the southern part of the territory, and taking advantage of his absence, Col. Sanchez induced the natives to rise against the "Americanos." There were one hundred and seventy-five of these at that time in Santa Clara who were closely beseiged by the Mexicans. To make their condition more wretched, typhoid fever broke out among them in a very malignant form. Eight deaths occured before the first of February. Mr. Hecox, "feeble in body leaning on a staff," attended the funeral services of these as they transpired. At the obsequies of a daughter of Silas Hitchcock he preached a sermon from the words, "Remember how short my time is." This was, without doubt, the first Protestant sermon ever preached within the present limits of the State of California.

No sooner had these immigrants reached the country than agents of the United States solicited all the young men, and such others as could leave their families, to enlist in the war. Some of these under command of Capt. Webber, united with the marines under Capt. Marsden, fought against Col. Sanchez and his forces near Santa Clara on the first day of January, 1847. A desultory conflict was kept up until the eighth day of the month, when Col. Sanchez surrendered. This closed the war in Northern California.

From the first of January until the middle of February, Hecox, having recovered his health sufficiently, held meetings sabbath evenings. In these he earnestly exhorted the people to attend to the salvation of their souls. He then moved to Santa Cruz. About the first of May he preached the funeral sermon of a young man who had been suddenly killed by the falling of a tree. It was his desire to preach regularly, but no place could be secured for the purpose.

In July of the same year Mr. Hecox organized the first temperance society ever started in California. The original pledge is still in the possession of the family containing the autograph signatures of eleven members. This society was formed at Soquel, four miles from Santa Cruz. It may be proper here to state that the order of Sons of Temperance was organized in Santa Cruz in March, 1851, and that the first lodge of Good Templers ever introduced into the state was organized there in February, 1855. Mr. Hecox and other Methodists took a leading part in both of these societies.

A. A. Hecox was born on Grose Isle, in the Detroit River, not far from the City of Detroit, January 26, 1806. He married Miss Margaret Hamer, the woman that shared his toils and hardships, and that still survives him, in 1836. He lived in Santa Cruz, a member of the church he had helped to organize, and much of the time a local preacher of the same, until March 17, 1883, when he died in the faith he had preached to others.

The first legally authorized effort to organize Methodism in California, was by William Roberts in the spring of 1847. The circumstances attending this event were as follows: In the year 1832, four flathead Indians found their way from the Columbia River to St. Louis, Missouri, asking for a knowledge of the Book of God, some idea of which had been given them by a trapper who had lived among them. The fact created a great excitement among Christians of all denominations.

As a direct result of this interest, so strangely awakened, Jason Lee, his nephew Daniel Lee, and Cyrus Shepard, a layman, were sent out by the Methodist board of missions as missionaries to Oregon. They began their work in the fall of 1834. The mission prospered among the Indians for a time, but a strange fatality befell them. Diseases of various kinds broke out and carried them away by thousands. However, immigrants continued to arrive, and as it turned out, they were none too early to perform a most important work, not only in evangelizing these sheep in the wilderness, but also in securing Oregon to the United States—an event much hazzarded by the failure of the people on the other side of the continent to realize how valuable the country was about which they manifested so much indifference. As the field was so far away, Bishops never visited it, and of necessity superintendents had to be appointed for the purpose of oversight. In the fall of 1846, William Roberts, of New Jersey, a minister of more than ordinary education and ability, was selected for that work, and as the tidings had just been received that California had been taken by the Americans, he was given charge of the interests of the church in that field also. This point has been questioned, but the writer received his information directly from Dr. Roberts. Besides, there are two letters in the possession of the Missionary Society, copies of which the writer has seen, containing an official report of what Dr. Roberts had seen in California and advising what more it would be wise to do, at the same time informing them that he had organized a small class in San Francisco.

Roberts was accompanied by another minister destined to act an important part in the history of Methodism in Oregon and Washington. This was James H. Wilbur, pioneer preacher, presiding elder, Indian agent, member of the missionary committee, and in all ways a most valuable helper in the work of building up the church in the great Northwest. These two men, with their families, sailed around Cape Horn on board the bark "Whitton," Capt. Gilson, himself a Methodist, master. They landed in San Francisco on the 24th day of April, 1847. They had been 148 days on the voyage.

The place at this time was unusually active. Col. Stephenson's regiment was then quartered there, and his soldiers had waked up the sleepy little town of Yerba Buena. The account of the place given by these missionaries is interesting. Wilbur thought that sixty houses would include all human habitations of every kind, principally the meaner kind. Roberts thought there might have been a hundred. They made the port on Saturday. Services were held on shipboard the next morning, probably by Mr. Wilbur. Later in the day Mr. Roberts preached on shore. Mr. Roberts in his report to the mission room states that he preached in a hotel. The dining room had been placed at his disposal with the distinct understanding that all playing of billiards, and all drinking, should be discontinued while services lasted. Surely this was all the concession that could have been asked from such a source. Mr. Wilbur however, was by no means pleased with the arrangement, and in his diary records the fact that Mr. Roberts preached "where Satan had his seat." He no doubt became accustomed to such incongruities in after years. J. H. Brown, now residing at Santa Cruz, through whose generosity the use of the dining room was secured, says, that a sailor, at the close of the service, dropped a five dollar gold piece into a hat, and proceeded to take up a collection. It was a generous one according to Roberts account, who said a large collection was taken wholly without solicitation. Mr. Brown says that as the sailor gave the contents of the hat to the preacher he declared that it was a good sermon accompanying the statement with a profane expletive. That little congregation, which listened to the first protestant sermon ever preached in San Francisco, was made up of a few families who had settled there, a few sailors, and a few soldiers. The building was an adobe one, standing by, and facing the plaza, now called Portsmouth square.

As the bark "Whitton" was engaged in traffic, time was given these ministers to visit other places. Their first trip off was to Sonoma, where they called upon several American families, presumably some of those who had taken part in hoisting the "bear flag." Their trip was suddenly cut short by an accident. As Roberts puts it, Wilbur was the victim of misplaced confidence. They had been furnished with horses said to be perfectly safe, but no sooner had Wilbur mounted his, than the horse began to kick and jump in the most approved mustang fashion, and continued the exercise until he had thrown his rider with violence to the ground. The injuries sustained rendered an immediate return to San Francisco a necessity. But for this, they had visited Napa Valley, their next objective point.

Mr. Roberts visited Monterey on a Danish brig. At this place he preached in the office of Rev. Walter Colton, then Alcalde of the place. This was on the 23d day of May. Gen. Kearney was about to leave for the East, and kindly consented to carry letters for Roberts to friends far away. One of the communications, so helpful in this history, was thus borne to its destination. Roberts returned to San Francisco along with the Capt. of the brig, by land, and afterward gave a most glowing account of the country through which he passed. The bark "Whitton," a little later, went to Monterey with Wilbur on board. He preached there twice. The first time on board the government ship Portsmouth, then lying in the harbor, to about two hundred souls. Capt. Montgomery, the officer in command, gave Wilbur $48 which he said he had laid aside for missionary purposes. Not content merely to preach, this man of God, together with his faithful wife, spent a day visiting from house to house. On the following Sabbath he preached to about one hundred in the barracks.

Soon after their return to San Francisco, their vessel sailed for the Columbia River. It was in April, near the time of his arrival, that Roberts organized a class of six members. Mr. Hatler and wife, and Mr. Glover and wife, constituted the larger part of the number. Roberts says he left them in charge of a brother, but does not give his name. It is presumable, that he meant no more than that he had appointed one of their number to act as class leader, making reports from time to time to Mr. Roberts. A Sunday or two after the formation of the class, Mr. Wilbur preached on the religious training of children, and at the close of the service, organized a Sunday school. Roberts was absent at the time, but was in full sympathy with what Wilbur did. He afterward secured quite a gift of books for the infant school from a vessel in the harbor of Monterey. A feature of this first Sunday school was the fact that quite a number of Hawaians were formed into a Bible class in connection with it.

We now turn to consider another laborer in this new field. Elihu Anthony was born in Saratoga Co., New York, Nov. 30, 1818, was converted in Indiana, and soon after was licensed to preach. He served as pastor of two churches in that State, and in the fall of 1846 he removed to Iowa. The next Spring he joined a caravan of emmigrants and started for Oregon. His family consisted of a wife, one child and a sister-in-law, Miss Jane Van Anda, afterwards by marriage, Mrs. Pinkham. When near Ft. Hall, certain reasons led him to leave the main party, and with three other families, turned south-westward for California. Almost incredable hardships were encountered on this journey. The way was rough at best, not often traveled, and, without a guide acquainted with the country, it was impossible to find the best places to climb and descend the hills. To make their situation worse, they had an insufficient supply of food. Early in their journey they were compelled to part with much of their provisions in order to keep on peaceable terms with the Indians, and their trip had been protracted far beyond their expectations. A little flour, and the milk of a cow they were compelled to work in place of an ox that died, were all that was left to them, and the flour was getting very low. At last their cow was stolen by the Indians. A most Providential supply, however, came to their relief. While eating their insufficient meal one evening, Miss Van Anda cried out "What is that?" and looking, they saw a fine fat sheep gazing down upon them from the rocks near by. It had probably been lost from some flock that had been driven by earlier in the season. A gun brought him down, and in the strength of that supply they reached Sutter's Fort.

Gen. Sutter treated them with the greatest kindness. Here they rested a few days, replenished their stores of food, and then hastened on towards the Spanish settlements. Late in October they reached San Jose. Here Anthony began working at his trade, that of a blacksmith, finding sufficient custom in making those large, silver mounted spurs, then worn by everybody who rode on horse-back.

The manner in which he set about preaching involves a point of interest worth relating. A family that came with him to California, was B. A. Case, wife and two sons. Mrs. Case and her husband were members of the Methodist Episcopal Church, and very zealous. As soon as they had reached San Jose and had secured an adobe house in which to live, Mrs. Case insisted upon it that Mr. Anthony should preach on the following sabbath. This having been agreed to, Mrs. Case undertook the work of advertising the meeting. Calling out to a teamster that was passing she told him there would be services in that place the next Sunday, at 11 o'clock. Leaning on his ox goad, the teamster asked, "Who is going to preach?" She replied "Mr. Anthony." "And who is he?" "A man that has just come from the States." "Did he cross the plains?" "Yes." The man laughed and said, "O this is too early, he ought to wait a while in order to repent over swearing at his team." She assured him that this man did not swear, but much of the time sang hymns while driving his oxen. She further assured him that the company in which they came did not travel on Sunday, except in a very few cases when Saturday night brought them to a place where the cattle could not get enough pasture to last them over Sunday. The man readily promised to come and hear a preacher who had crossed the plains driving an ox team without swearing.

The sermon was preached and others followed, and as a result, a class was formed consisting of about a dozen members, nearly half of whom had formerly belonged to the Cumberland Presbyterian Church. Capt. Aram was a member of this class. He was long identified with the first church in San Jose, was highly respected in the community, a member of the convention that framed the first constitution, and a business man of unquestioned integrity. He died some years ago much lamented by all. His daughter married P. Y. Cool, one of our most valued ministers.

The way soon opened for Anthony to exercise his gifts in preaching quite frequently. He paid a visit to San Francisco. The bark "Whitton" had returned from Oregon and Capt. Gilson went to San Jose, where, finding Anthony, he urged him to come up and preach for them there. He went with his ox team, as he desired to bring back some needed supplies both for his family and his business. He reached the place after dark on Saturday night, and camped on the plaza. His cattle found good pasturage there, and in the neighborhood. Two services were planned for the Sabbath, one in a school-house recently erected by the Mormans under the auspices of Samuel Brannan, then a Morman Elder, and in charge of a colony of people from Salt Lake. This school-house was situated a little way above Portsmouth Square, among the brush wood that at the time covered much of the hill now so fashionable for residences. Mr. Brannan, afterwards so wealthy and well-known, gave ready consent to the use of the building for Methodist services, and himself attended them. The second service was on board the bark in the afternoon. Quite a number from shore were at this service, Capt. Gilson taking them on and off in the boats belonging to the vessel. The class and Sunday-school organized in the Spring were still in existence and holding regular meetings.

Near this time Anthony preached at Monterey. He called upon Mr. Colton, formerly Chaplain in the Navy, but now Alcalde of the place. He helped all he could in gathering a congregation, attended the service, made the closing prayer, and then insisted on taking a collection, indeed passed the hat himself.

When the money was given to the preacher he found a five-dollar gold piece among the coin. He never doubted that it was the contribution of the ex-chaplain. Colton was at that time erecting a public building for city use, long afterwards, and even now, called by his name. There the first constitution of the State was framed, and there, while it was the Court House of the county, Methodist services were held for several years. Colton's occupation as Alcalde—an office he filled to the entire satisfaction of everybody except evil-doers—was his excuse to Anthony for not holding services himself.

Hearing great praise of Santa Cruz, both on account of its climate and productiveness, Anthony decided to make it his home. He reached the place about the first of January, 1848. He came with his traveling outfit, and began life in the place where he was to spend most of his days, by camping on the Plaza. The weather was inclement and life in a tent disagreeable, especially to the young mother and two small children. Under these circumstances the Spanish Padre showed them no small kindness. He pointed them to a house belonging to the church, where they could find shelter from the storm. Anthony, anxious not to receive favors under a misapprehension, frankly told him that he was a protestant preacher, and that he expected to hold meetings in the near future. This however, made no difference to the priest, who not only continued to urge them to accept his offer, but expressed himself gratified that a protestant preacher had arrived, saying that he hoped the protestants might be made better for his labors. There was great need of it, he said, as they had morally corrupted his own people.

In a few weeks after the arrival of Anthony a class was formed of the following persons: Elihu and Sarah Anthony, Adna A. Hecox and Margaret M. Hecox, B. A. Case and Mary Case, Miss Jane Van Anda, Mrs. Mary A. Dunleavy, Mrs. Caroline Mathews, Silas Hitchcock, a Mr. Reed and a Mrs. Lynn. Having no ecclesiastical supervision, they elected Mr. Anthony pastor, and entered at once upon the work of a Christian church so far as their circumstances would allow. As this church has maintained a continuous existence down to the present time, we will here record its changes.

The first regularly appointed pastor was William Taylor. He took this into a huge circuit, of which San Francisco was the principal point. He gave it such oversight as he could, but the preaching was mainly done by local brethren, of whom there were, besides Anthony, A. A. Hecox, Enos Beaumont, Alexander McLean, and the teacher of the academy, whose name was H. S. Loveland.

In 1850, A. A. Hecox and Silas F. Bennett, gave seven acres of ground for church purposes. A part of this was to be used for a cemetery, and for several years it was the common burying ground for Protestants.

A building intended for the double purpose of school and church was soon erected on the ground, and dedicated by Wm. Taylor, December, 1850. It was a plain building, capable of seating about one hundred people. The most of the seats had desks in front of them for the benefit of the school. During the pastorate of Mr. Dryden the school was removed, new seats without desks were made, and the whole, outside and in, was painted. This produced at the time a little friction, but good sense and grace prevailed, and thenceforth the building was considered as a church only. In 1850, J. W. Brier was appointed. He was the first pastor who gave his whole time to the work. The mission conference of 1851 sent D. A. Dryden to Santa Cruz. The conference of 1853 left Santa Cruz to be supplied. The presiding elder, at the request of the quarterly conference, appointed a local preacher by the name of A. H. Shafer to supply the charge. W. S. Turner in 1854 was the first pastor regularly appointed by a bishop. His health soon failed and he went to the Sandwich Islands for relief. We shall see in due time what came of that visit. Meantime the presiding elder appointed Wilson Pitner, a located preacher, to supply the work. He was a man of unquestioned piety and purity of character, but somewhat excentric as a preacher. Some thought he was an inferior type of the Peter Cartwright stamp. He was not very acceptable to the church, but Turner's improved health enabled him to re-assume the charge and continue in it until conference. P. G. Buchanon was appointed in 1855, Alfred Higbie in 1856, William Gafney in 1858, C. H. Lawton in 1859, R. W. Williamson in 1861, P. Y. Cool in 1862, C. V. Anthony in 1864, E. A. Hazen in 1865, P. L. Haynes in 1867, J. R. Tansey in 1870, A. J. Nelson in 1871, P. Y. Cool in 1872, H. D. Hunter in 1874, Wesley Peck in 1876, J. L. Trefren in 1878, Wesley Dennett in 1881, C. G. Milnes in 1883, J. W. Bryant in 1884, J. L. Mann in 1887, E. E. Dodge in 1888, E. D. McCreary in 1889, H. B. Heacock in 1893, H. E. Briggs in 1895, Thos. Filben in 1897.

During the first pastorate of Mr. Cool the old church was sold and moved away, and another, larger and more beautiful, erected in its place. It was 36 x 60, with a tower 96 feet high. It cost $4,508. It was dedicated by Dr. J. T. Peck, Oct. 11, 1863. Mr. Cool's ability to improve church real estate was shown in the fact that while he was pastor the second time, in 1872, he secured the enlargement of the church, and other profitable changes. During the pastorate of Dr. McCreary the church on the hill, with the lot on which it stood, was sold, and the church owned by the Congregationalists, together with the lot on which it stood, and other ground adjoining, was bought, and the congregation moved down to the lower part of the city. About the same time a lot was purchased on Pennsylvania Avenue in East Santa Cruz, and a chapel erected thereon. A Sunday school and occasional services are maintained there. The sale of the property on the hill, left of the original gift only the lot on which the parsonage stands. The balance of the seven acres having been sold piece meal as financial contingencies seemed to warrant.

In 1897, nearly fifty years after the first class was formed, Santa Cruz had a membership of 405 in full connection, and 17 probationers. There were 305 Sunday-school scholars of all ages. It paid its pastor, including house rent, $1,500, presiding elder $125, bishop $48. Its church property was valued at $15,000. It raised for missions $123.

Of the original members still living at that time only Elihu Anthony and wife and Mrs. Margaret M. Hecox remained. Since then one of them, Mrs. Sarah Anthony, has gone to her eternal reward. Sarah Van Anda was born in Maryland, April 5, 1819, was married to Elihu Anthony, Dec. 23, 1845, she died Oct. 5, 1898, in Santa Cruz, where she had lived more than fifty years.

The official Board of the church in 1897, consisted of the following persons: E. H. Garrett, C. M. Collins, W. H. Ames, F. D. Bennett, L. S. Sherman, Chas. Craghill, J. N. F. Marsh, Wilbur Huntington, W. D. Story, T. G. McCreary, J. H. Sinkinson, F. N. Smith, D. C. Merrill, F. L. Heath, Caleb Izant, W. H. Heard, H. D. Smith, H. S. Holway, C. D. Hinkle, Geo. H. Bliss, Will C. Izant, and J. R. Garrett.

CHAPTER II.

Transition and Chaos.

It is easy to imagine what might have occured if affairs had continued to move along as they were going in the beginning of 1848. The treaty with Mexico was ratified, by which California became a part of the territory of the United States. The attractions of the soil, climate and scenery, would have brought a gradually increasing population across the continent and around Cape Horn. The little societies in San Francisco, San Jose, and Santa Cruz, had become larger, while other struggling churches had been formed in the more prosperous towns and valleys. The church at home had recognized the little flock, and had sent missionary appropriation and ministers. In time California had been settled up by an intelligent and Godly community, whose happy surroundings had been the admiration, if not the envy, of all who visited these shores. However, an event now occured of world-wide interest. An event that suddenly turned this hitherto quiet land into termoil and confusion. An event that well nigh wrecked all that had been done to found a church, and, what seemed a great deal worse, brought in such a chaotic state of society as to make it extremely difficult to reconstruct the work upon a better foundation. It scarcely need be said that that event was the discovery of gold.

In the year 1839, John Sutter, a native of Germany, but for some years a citizen of Switzerland, secured from the Mexican government in Monterey the gift of one hundred miles square of land in the great Sacramento Valley. He built a fort on a slough, near the confluence of the Sacramento and American Rivers, and planned to build a city there to be called New Helvetia. It is a grim comment on the uncertainty of all human expectations that the name designated for a city is only that of a cemetery poorly kept, and but seldom used by the people of Sacramento. But Sutter's enterprise contributed largely to the future history of this land. As we have already seen, the sight of his mud walled fort gladdened the heart of many a weary, hungry, homesick immigrant, after five or six months continuous journeying over the vast plains and lofty mountains that separated between him and the home of his youth. Sutter's plan of city building involved the necessity of lumber, and this in turn required a mill among the foothills of the Sierras. His venture in this regard was on the American River near forty miles from his fort. It was the merest accident that gold was discovered while digging a race for this mill. The credit of it no more belongs to Marshall than to the Indian who picked up the first piece of gold that had been uncovered by the water that was allowed to run through the race at night in order to soften the earth for the imperfect instruments they were compelled to use. No more to either of them than to the shrewd housewife who proved it gold by boiling it all day in a kettle of soft soap she was making. At any rate, gold was discovered, and the news of it spread over the country like fire over dry grass. As soon as the tidings reached the valleys, and the old mission towns, that gold had been discovered in large quantities on the American River, every one that could get away was off for the mines. Farmers left their growing crops, mechanics their shops, and merchants their stores. They took long journeys to get to the mountains, then they wandered over the hills and up the deep gorges, and through the dark forests. Often they were but poorly supplied with food, and what they had was of the poorest kind. Hungry, weary, footsore, with pick and shovel, blankets and frying pan, bacon and flour, all on their backs, they hunted for gold, and very few failed to find it in more of less abundance. The news crossed the continent in an incredably short time. It produced an epidemic. The gold fever. It raged everywhere. Its symptoms were exceedingly stubborn. For vast numbers there was but one remedy—a trip to California. No difference what it cost, nor how long the journey, this was the only cure. Over the plains or around fartherest America, no matter how, California must be reached. Then, too, the gold fever was catching. Many who laughed at the excited condition of their neighbors, in a little while became more excited than they. It was being talked of at town meetings, elections, court sessions, and, alas, at the very doors of the sanctuary on holy days. Old men said they would go if they were young, young men heard them say it, and went. Middle aged men said they would go if only they could leave their families. Families heard them say it, and told them to go. Now and then—would that it had been oftener—the families went with them.

The immigration of 1848 felt the mighty attraction, but 1849 brought the rush. Far off Australia sent her convicts. China sent her coolies. Every part of Europe sent representatives. From all lands came more or less who "left their country for their country's good." Yet the rank and file of these immigrants were the most enterprising, intelligent, and often the best educated men, that could well be found. San Francisco became a city of tents. The harbor had more ships riding at anchor than can now be seen along its many wharves, vessels deserted of their men, and often of their officers—gone to the mines. A conglomerate population filled all the towns from San Francisco to the farthest mining camp. Religion was the last thing thought of by most. Many, oh how many, that had been devout before, lost all interest in divine things. Some of them madly rushed with the eager crowd, not only to get gold, but also to waste it in the most evil and pernicious practices. Men hardly knew when Sunday came. If observed at all it was simply a day of convenience. Men used it for selling gold and laying in supplies at the nearest town. Too often they spent the balance of the day in drinking and gambling.

Still there were exceptions. Some went into this excitement and remained in it for months, and even for years, without being defiled. They were heroes. Their's was a bravery greater than was needed to face the cannon's mouth.

For some time after the discovery of gold Anthony stayed by his forge and anvil. Finding that picks were in demand, he made and sent them to the mines. There they sold for three ounces of gold each. This, according to the mode of count then in use, meant fifty dollars. But most of his neighbors having left, and hearing wonderful reports of rich deposits found, he took his family to San Francisco, and, having secured safe quarters for them there, he proceeded to the mines.

He, with several others, located a claim on the Moquelumne River just below where the town of that name afterward was built. They were doing well, making fine wages even according to the ideas of wages then prevailing, when Saturday night came and with it the question whether they should work the next day. There seemed to be a general opinion that they ought to do it. Their reasons were quite conclusive to their own minds. They were far from home, needed to get back as soon as possible, there was no church to attend, and it could scarcely be worse working than lying around idle. At last they appealed to Anthony to know what he thought on the subject. He refused to discuss it at all, believing that in cases of conscience it was dangerous to trifle. He simply declared that so far as he was concerned, he should do no work on the Lord's day. But they persisted in the purpose of working, and wanted to know what part of the day's gains would properly belong to him. He put an end to that discussion also, by saying that he wanted no part of the money made in violation of the Sabbath. They took turns in cooking. Each presided over this simple service for one week. It was Anthony's turn on the Sunday in question. Having prepared their breakfast and put away the things, he took his bible, and going up on the side of the mountain, spent the forenoon in quietness. So also he did in the afternoon. When the men "cleaned up" at night, they found they had done better than the average. They rather exulted in this as a proof that they were right.

On Monday morning Anthony was detained a little while after the others had gone to work, with his culinary cares. As he passed the place where the previous day's work had been done, and which had been abandoned as "worked out," he observed a large boulder that had not been moved, and concluded that he would like to see what was under it. When he asked his partners for permission to work by himself that day, they gave ready consent, but laughed at the idea that he should suppose it possible that he could find any gold in that place. Cutting down a small tree for a lever, he soon threw the rock from the bed where it had lain for unknown ages. Only a little sand and gravel appeared at first view, but he soon discovered that gold was plentifully mixed therewith. Several hundred dollars rewarded his enterprise, and he had his gold all washed and drying when his companions came to dinner. He had done better than they, and had enjoyed his day of rest as well.

The general conference of 1848 set apart California and Oregon together as one mission conference. The bishops continued Wm. Roberts as superintendent. It took long in those days for news to reach the Pacific Coast, and Roberts was too busy with cares in Oregon, to hasten here. Hence that year passed without special supervision. Yet something was done. C. O. Hosford, a local preacher, coming to California, was authorized to organize churches. He spent several weeks in Hangtown (Placerville), in the summer of 1848, preaching each Sunday, but making no effort to organize a society. In the fall he went down to San Francisco, where he spent the winter. Here he preached regularly in a boarding-house kept by a Mr. West, of whom nothing more is known. He claims to have organized a class of thirteen, and to have placed them under the leadership of Mr. Glover, at whose house prayer and class meetings were held reguarly during the winter. Nor were these services void of fruit. A Miss Glover, sister of the leader, was converted and joined the church. She afterwards joined Mr. Hosford in marriage, and in the spring of 1849 both went to Oregon to live.

William Roberts returned to California early in 1849. He found San Francisco in the wildest confusion. He did but little for the church there. The Rev. T. Dwight Hunt had recently come from the Sandwich Islands and had gathered the odds and ends of all the churches into a society, which, however it might lack the elements of a church, had at least vitality enough to support regular preaching. Mr. Hunt's labors were very acceptable to all concerned, and as there was no suitable pastor for the Methodists they desired that nothing should be done that would seem to antagonize the work he was doing. There is, however, no doubt but that Mr. Roberts met the class and encouraged them to hold together until ministerial help should reach them from the other side of the continent. He also preached with great acceptability for Mr. Hunt.

Before following Mr. Roberts to the mines, let us take one more look at Methodism in San Francisco, the very last before we introduce the more perfect beginning under the auspices of Wm. Taylor. Asa White, a local preacher, reached San Francisco May 10, 1849. He pitched his tent on the very ground afterward used by the Powell Street Church. That blue tent became a Bethel. There the song of praise arose from willing hearts, there prayers and intercessions were made, there the gospel was preached by the man that owned the tent, and there—best of all—salvation came to the hearts of men. One soul at least, the son of the preacher, started for the Eternal City. Mr. White was a man of considerable ability, and undoubted devotion. There is no reason to doubt that he was formally invested with the pastoral charge of such Methodists as still clung together in spite of the changes that were so constantly taking place. As he passed from the period of chaos to that of permanent organization, we need not consider him further in this connection.

We now turn to the first organization of a Protestant Church in the mines. Roberts went to Coloma. He had for traveling companions E. Anthony, and J. H. Dye. They went on horseback, having their blankets, cooking utensils and provisions lashed to their saddles behind them. At a place near where Woodland, County Seat of Yolo County, now stands, Sabbath overtook them. Here Roberts preached to his two companions with all the vim he could have mustered had he addressed a thousand auditors. The next Sunday was spent in Coloma. Here they found the Rev. Mr. Damon, then, as long after, known as "Father Damon," seamen's pastor in Honolulu. The two preachers divided the day between them. Roberts devoted much of the time of the morning sermon to the work of rebuking the gambling practices of the country, which he found so shocking to his moral sensibilities. Anthony undertook to raise an amount sufficient to pay the expenses of both preachers up from San Francisco and back. It was quite easily done. Among the sums contributed was a package inscribed "to that man from Oregon, who was not afraid to speak out what he believes to be true." The package contained twenty dollars' worth of gold. The name signed to it was that of one of the greatest gamblers known in the mines at that time. Another package containing half as much, signed by the same person, was inscribed to Mr. Damon without comment.

Before Mr. Roberts left Coloma he organized a church appointing Anthony pastor. A few children were found in Coloma and these were gathered into a Sunday-school. Living there at that time was a family by the name of Bennett. Silas F. Bennett, the father, was the class leader. He, with a wife and six children, crossed the plains in 1848. The Indians were bad, at one time shooting arrows into the camp. The wife and mother was sick and nigh unto death. Want of provisions brought them to the verge of starvation. It was always Mr. Bennett's opinion that they had never reached California but for the kindly aid of Col. Fremont. He met them on the way and piloted them to a place of safety. Bennett spent his first California winter in Sacramento, where, becoming acquainted with Gen. Sutter, and being a millwright by trade, he engaged to put the mill in Coloma in working order. It had never been finished, indeed nothing had been done to it after the discovery of gold. Bennett, with his family, were Christians of an earnest type. Wherever he went, he found those that prayed, and joined himself to them. He with others like-minded held prayer meetings in Sacramento during the preceding winter. It may be easily imagined with what avidity he took hold of the new church work in Coloma. He was born in Canada, of American parentage. He was raised by an uncle near Cleveland, Ohio. He was married to Susanna Ripley in New York, and after some years moved to Waddams Grove in Illinois, where he remained until he started for California. He was a man of wonderful fearlessness of character, but as true to principle as a magnet to the pole. His family still keep, as a precious momento, the old bible that served in family worship all the way across the plains and over the mountains in that extremely dangerous journey. He never faltered once in his fidelity from the time of his conversion until he suddenly went to the Savior he so ardently loved. He died at the home of one of his daughters, Mrs. C. V. Anthony, in Petaluma, January 25, 1882, at the age of seventy-nine. His faithful wife followed him from the home of the same daughter, in Oakland, three years later at almost the same age.

Anthony and Bennett both left in the fall for Santa Cruz, but the place was never given up, at least not until comparatively recent years, and for two or three years it was, by reason of its being the County Seat of El Dorado County, the most important charge on the circuit covering that region. Matthew Lissiter was sent there in 1850. It was then called the El Dorado Circuit. A. L. S. Bateman was sent there in 1851. In 1853, it appears seperately from Placerville in the Marysville District. Waren Oliver was then appointed pastor. In 1854, it was on the Sacramento District, with W. S. Urmy pastor. In 1855, it was associated with Diamond Springs, and James Rogers was in charge. In 1856, A. S. Gibbons was pastor, but Diamond Springs was added to Placerville. In 1857, it is called Coloma and Georgetown, with Leonard C. Clark pastor. In 1858, the names are reversed, Georgetown and Coloma. R. W. Williamson, pastor. In 1859, without change of pastor, it was simply Coloma. The same name continued in 1860, with B. F. Myers pastor. In 1861, it is Coloma and Uniontown, with W. N. Smith pastor. In 1862, without change of pastor, it was again simply Coloma. It was Coloma and Uniontown in 1863, with G. A. Pierce pastor. For some reason Mr. Pierce did not go to his charge, or at least did not stay, and A. N. Fisher was pastor two-thirds of the year. In 1864, it was supplied by C. A. E. Hertel. He remained in 1865, but the name was changed to Coloma and Georgetown. In 1866, W. N. Smith was pastor again. In 1868, it was Coloma, Georgetown and Folsom, N. R. Peck in charge. In 1869, without change of pastor, Folsom was dropped from the name. In 1871, it was supplied by George Larkin, a supernumerary member of conference. In 1872, it was supplied by James Burns. In 1873, the name was changed so as to read Georgetown and Coloma, with Martin Miller pastor. In 1876, S. C. Elliott. In 1879, W. S. Corwin. In 1881, J. H. Jones. In 1884, it was supplied by Silas Belknap. In 1886, it was supplied by Thos. Spencer. This is the last time that Coloma appears in the list of appointments during the period of this history. No doubt it remains as an appointment on some neighboring circuit, but the mutations of mining towns have been hard on this, the first field of organized Christian labor in the mountains of California.

CHAPTER III.

The First Pioneer Preachers.

William Taylor and Isaac Owen must ever stand as the first regular pioneer preachers sent to California by authority of the church. The first named came by way of Cape Horn, a voyage of about six times the distance he was from San Francisco when he started. The second began at once to travel toward his destination, and traveled toward it every day he traveled at all, and yet he was longest on the way. The one came on the wings of the wind, the other by means of an ox team. The two reached California about the same time, and began their work on the same Sabbath, the one under the shade of the trees near where Grass Valley now stands; the other in the city that then as now was the metropolis of the Pacific Coast.

These two men were very unlike. They were fitted for widely different kinds of service. They were alike only in respect to the spirit of devotion to duty which grace had implanted in each. It would have been difficult, if not impossible, to have found two other men as well adapted to the work they came to do. The church will have to thank the itinerant system for this more than coincident. Bishop Waugh must have the credit of sending both. Perhaps, it is but a reasonable supposition, Edward R. Ames, the life-long friend of Owen, and a presiding elder at the time, had a word to say in reference to his appointment. Let us look at these men.

My first sight of Bishop Taylor was in September, 1853. He was then a rather tall young man with black hair and smooth shaved face. There did not seem to be, at that time, a pound of superfluous flesh in his whole body. When introduced to him as a student on my way East to prepare for the ministry, he said, "That 's right, get all the light you can, but don't neglect the heat. Light without heat is of little worth in the Christian ministry."

The first time I ever heard Bishop Taylor preach was at the conference of 1855. When the committee of public worship had made their report at the session on Saturday, he rose and said: "There will be preaching in front of the Webber Hotel, corner of Main and Center Streets, to-morrow afternoon at three o'clock." At the time indicated, a large crowd had assembled and were waiting. He was at home, and preached very effectively. Nor did he add anything to the interest of the occasion by calling upon two others to speak after he was done. One incident in connection with that sermon is well worth relating. Having prepared the way for it, he suddenly caught up a child, and lifting him so high that all could see him he said: "Look at this little innocent child, the blush of shame has never yet colored these beautiful cheeks, remorse for sin has never given him a moment's pain. Such as he is all of you were once during the years that have past. Some of you have traveled a long way from that point of innocence. O, what aching hearts some of you feel. How you wish you were pure again as this little child. You may be if you will. God is willing and able to forgive the past, and to cleanse your hearts from all unrighteousness." A man standing near me burst into tears, sat down upon the sidewalk with his feet in the gutter, and wept. His whole frame shook with the emotion he could not conceal. The arrow had gone straight to the mark.

At the conference held in San Jose in 1856, Taylor asked for leave of absence for one year. His plan of publishing a book containing his experiences in California street-preaching was known to many, if not to all, of the conference. From a strictly financial standpoint it was considered, even by some of his best friends, as a foolish undertaking. The circumstances gave the discussion a wide range. He felt called upon to vindicate himself from all blame in connection with the events that made his request a seeming necessity. He spoke long, there being no rule limiting the length of speeches. Probably William Taylor never made a more effective speech. A story then told throws a flood of light on the career of this remarkable man. In speaking of the reasons for the enterprise that had financially broken down his church plans, and himself as well, he said: "When I was a boy about fifteen years old, I thought I was old enough to swing a sythe. My father willing to encourage my enterprise, about haying time bought me a small one, and sent me into the field by myself to mow. After pursuing my work for an hour or two, my father came to the field to see what progress I was making. I pointed to my work with pride, he said, is that all? He took the sythe from my hands and calling for a hammer, he knocked out the heel wedge, put his foot against the point of the sythe, gave it a push, drove in the wedge again, handed it back to me and said 'try that.' I now swung my sythe into the grass and was astonished to see how much more came down at a single stroke. Since that time I never engage in any kind of new work without asking, can I not put the sythe out a little further?"

Wm. Taylor arrived in San Francisco, September 21, 1849. A church had been prepared in Baltimore and shipped to San Francisco. It was intended for Taylor's use, but Roberts had directed that it should be sent on to Sacramento while he would send material from Oregon to supply the needs of the city. This new building was in course of erection when Taylor arrived. White also was at work in his blue tent. Taylor's first care was to find the people he had come to serve. His experience, as related in his "California Life Illustrated," was somewhat amusing in this particular, but the Methodists were there, and in due time he found them and had them at work. His next care was to find a place for his family. Any thing decent for a house to live in could not be rented for a less sum then four or five hundred dollars per month. This amount was absolutely out of his reach. He heard of a board shanty twelve feet square that could be had for forty dollars per month, that seemed to be a practicable thing to enquire after. He hastened to secure it, but alas, he was too late, an Episcopal minister had already taken it. Taylor was not in the "succession," as he facetiously puts it. Lumber was three or four hundred dollars per thousand, but a very comfortable house could be constructed out of shakes. These, with ordinary skill, could easily be split from the common redwood of the country. The redwood trees grew across the Bay on the mountains back of where Oakland now stands. A Methodist preacher is always good enough for anything that needs to be done. Taylor could cross the Bay in a boat, walk to the forest carrying such implements as were needed, split his own shakes, get them hauled to the Bay, transport them in boats across to the city, and, if need be, build his own house. It was done. Soon his family were in their own home—how comfortable we need not now stop to enquire.

The church shipped from Oregon was ready for dedication October 8, 1849. It was 25 x 40 feet, but soon had to be enlarged to double that size. This was the first Methodist Church ever erected in California, but not the first Protestant Church. A Baptist Church, under the pastoral supervision of the Rev. O. C. Wheeler, having been erected a short time before. There was at that time a Presbyterian Church organized under the pastoral care of Rev. Albert Williams, and a Congregational Church under the pastoral supervision of Rev. T. Dwight Hunt, but neither of these had as yet secured a house of worship. The catholicity of the churches may be seen in the fact that all three of the above-named ministers were present, and took part in the dedication.

An idea of the expense of living in 1849 may be gained from an incident. Mrs. Taylor wished to add some chickens to her housekeeping outfit, and going to a lady who had some, she asked the price of two hens and a rooster. Said the lady, "Since you are the wife of a minister I will sell you them cheap, you can have them for eighteen dollars." The price was paid. Eggs were fifty cents each by wholesale. The retailer charged twenty-five cents each additional for his profits.

It was in December of that year that Taylor began those famous street-preaching experiences which furnished materials for the first of his book-writing ventures. He selected a spot on the Plaza near a saloon. He feared trouble, but it never came. Perfect order was the rule always. If any one made disturbance, some members of the congregation would make short work in suppressing it, and in suppressing the disturber too. Long Wharf was added to his regular preaching places, and occasionally he would preach five times in one day. It was his regular meat to preach four times. He was pushing out his sythe.

An ex-Congressman, who was also a devout member of the Episcopal Church, told me several years afterward, that for many months while residing in San Francisco he never failed to hear Taylor preach on the street every Sunday morning for the good he got out of it in his own religious life. For one year after Taylor began work, he had San Jose and Santa Cruz in his charge. The road over the mountains was only a long traveled Mexican trail. Bears, of the most formidable size, then infested this route. He found tracks of one of these that by careful measurement were fourteen inches long. Sometimes these huge creatures displayed more than their tracks to the eyes of the travelers. Bishop Taylor gives one account of a trip to Santa Cruz in company with "John" Bennett, (it should be S. F. Bennett). In the services he conducted, the third daughter of his traveling companion was converted, not the "second," as it is found in California life illustrated. That daughter was destined to give forty out of the fifty years of this historical period, to the life of an itinerant preacher's life.

In the Spring of 1850, Taylor put up at a hotel in Santa Clara. He had to sit in the bar-room, for there was no other place to sit. About bed time, one of the men said, "Come boys lets turn in." This of course meant drinks all around. It was Taylor's opportunity. "Gentlemen, if you have no objection, I propose that we have a word of prayer before we retire." The silent consternation that followed was painful and embarrassing in the extreme. The bar-tender, however, releived the situation by saying, "I presume there is no objection. "Thank you sir," said Taylor, "and now let us all knell down as we used to do with the old folks at home." They all knelt down, while the preacher prayed with great fervor for them, and their loved ones far away, until the tears fell from many faces. They retired that night without patronizing the bar.

As we have already seen, in 1856 Taylor asked for leave of absence. It was granted, whether legally or not. That request was renewed and granted again and again, until 1868. Each time the brethren gave consent with increasing reluctance, not only because of the legal question involved, but also from the hope that he might return to the work in California. At last his usual request was coupled with the statement, that if they were unwilling longer to give him leave of absence, they might grant him a location. He was located, and from that hour Wm. Taylor swung away from all California moorings, save that his family continued to reside in this State. His subsequent life, as evangelist, Bishop of Africa, and world-wide traveler, belongs to the whole church and not especially to California.

The date of Owen's transfer was in 1848, but he did not start for California until the Spring of 1849. He preferred a trip across the continent to a voyage around Cape Horn. He preached near Grass Valley, September 23d, and thus opened his commission on the Pacific Coast. It was seemly that he thus began his work, for his life was spent in the interior of the State rather than in, or about, San Francisco. Yet when occasion required, he was master of the situation in the great city, no less than in the most remote mining camp. He did not at first stop at Sacramento, but pushed on toward San Francisco. When he reached Benicia he learned that Supt. Roberts had assigned him to Sacramento. His team was worn out, and though the distance seemed small compared with the journey they had accomplished, yet it was deemed well-nigh impossible for them to haul the load they had brought across the plains that much farthur. He therefore hired an open boat to take his goods up the river. while he and his family went with the team. The boat upset on the way, and everything was lost.

Reaching Sacramento, he lived for a time in a tent. He then succeeded in building a parsonage at a cost of five thousand dollars. It was by no means a mansion that could be built for that money, at the rate they had to pay for materials or labor in 1849. While engaged in his work, on the 9th of Jan. 1850, there was a flood. The whole city was covered with water over the tallest man's head. Only those who lived in two-story houses were able to remain at home. Owen, with his family, was compelled to seek refuge in San Francisco. His salary was to have been four thousand dollars a year, but one-fourth of that he had pledged to pay on the debt contracted in building the parsonage. Had everything gone as expected his salary would no more than support his family, and now that they had to fly for their lives, their condition may be imagined.

Reaching San Francisco, and finding a place for his family, he had work to do in taking care of books. He had ordered two thousand dollars worth of these from New York, mainly the production of the Methodist Book Concern, intended to help in the work in this field. They had been shipped on the "Arkansas," which reached the port the day before Owen left Sacramento. Taylor took hold with Owen, and soon they had a little room fitted up next the church where these books could be stored, and whence they could be sold. This was the first Book Depository on the Coast. It was no help to the finances of either of these brethren, that they had to pay, not only for the room, but also for landing the books and their drayage to the place. The first cost fifteen dollars, the second expense, forty.

This accomplished, he was longer detained by a sad affliction. A little daughter, dear to him and his wife as their own lives, sickened and died. She was only about two years old. Mr. Hadly, one of the original class formed by Roberts, and now an official member of the church, made for her a little coffin, and Mr. Taylor, and another, Official member of the church dug for her a little grave, in the northeast corner of the church lot, and there with breaking hearts the parents laid away the loved form of their darling, until time and Providential allotment should indicate her permanent resting place.

Instead of taking his family back to Sacramento, he went on to San Jose, where, having built for them a little cottage, he returned to his work. The flood had moved the church into the street, but had not otherwise injured it. Having replaced it, he continued his labors until the next fall, when he began the work that was to be continued through the greater part of his life, that of the presiding eldership. We shall see his steps often in this history.

Isaac Owen was born in Wilton, Vermont, March 8, 1809. When two years old his parents moved into Indiana where, in wildest of its woods, he was raised. In 1824 he was left a fatherless boy. About that time he was converted and joined the Methodist Episcopal Church. He was converted at a campmeeting, under the first sermon he had ever heard. That sermon was preached by "Uncle" Wm. Havens, as Owen always affectionately called him. The preacher described the nature of sin, the character of the sinner, and what was most important, the only remedy. Owens followed without questioning. When he saw his privilege to believe on the Lord Jesus Christ, he believed. When the sermon was ended, Isaac Owen was saved. This frank open-hearted sincerity, was always a characteristic of the man. He soon felt a call to preach, and without gainsaying, set himself about a preparation for his life work. He had no opportunity of schooling, but he was ever the friend and patron of the higher education. No better service did he ever render the church, both in Indiana and in California, than when he acted as agent of our colleges. But while scholastic advantages were denied him, he mastered the next best thing. He learned to learn without a teacher. He knew how to profit by the books within his reach. He constantly sought opportunity of self-culture. He learned to use the English language with accuracy. He knew enough of rhetoric to use the English language with force. He gained a sufficient knowledge of Greek to be able to read his New Testament in the original with profit. He was an instructive preacher always, and at times really eloquent.

Two characteristic incidents may be given. On one occasion, riding to an appointment with another preacher, he stopped a man on the road to ask him to come and hear him preach. After they had passed on, Owen's companion said, "How could you ask that man to come and hear you preach? I could never do it." Said Owen, "Men frequently ask people to come to a show, or place of amusement, which they are to conduct, and nobody thinks it out of the way, but I am going to preach the everlasting gospel, and need I blush to ask any man to hear me?" He was once preaching in the mines where women were scarce. There was but one in his congregation at that time, and she had a child in her arms. In the midst of his sermon, the child began to cry, and the woman rose to leave. "Please madam," said he, "do not leave the congregation, I am sorry for your sake that the child cries, but not for the sake of these men. It will do them a great deal more good than my preaching. Some of them have wives and babies far away; this experience will remind them of things good for them to think about." And so he talked on until there were few dry eyes in the house.

He was a man of about medium height, stoutly built but not corpulant, of rather dark complexion, with a keen black eye, that had much expression in it. Indeed, his eye was a marked feature of his personality. He was licensed to preach when twenty-two years of age. He joined the Indiana conference in 1834. He died February 9, 1866, in the full vigor of manly strength. The wife that had accompanied him to California, had already preceded him to the better land. The De Pauw University conferred on him the degree of Doctor of Divinity. He represented his Conference in the general Conference in 1856.

James Corwin was not sent to these shores, at least not by the authorities of the church. He came. He thought it his duty to come, and when James Corwin saw duty before his eyes, he did it. All who knew him will accord to him this much praise. He was a member of the Indiana Conference. He asked to go with his friend Owen. His transfer was denied him. He located and went. He drove Owen's team over plains and mountains, preferring to drive an ox team in the line of duty than to enjoy the best they could give him in Indiana, and not be certain as to conscience. It was well that he came. He fitted into the needs of the work as only a few others did. He was a whole Church Extension personified, living and breathing. He was a sort of church extension that could get along without collections,—a thing he always hated—and moreover, without leaving a mortgage on the property. It was estimated by one who had the best of opportunities for knowing, that James Corwin, in work and materials for churches and parsonages, gave not less than $30,000, of real estate to the church. Please do not mistake, this was not what his inspiration and effort secured from others, but what his own hands did, and his own money bought. Yet he was not rich. He had only his salary, never large at best.

Corwin's first appointment was Stockton. It cost him one hundred dollars to go there from Sacramento. The streams were all over their banks, and he had to go by steamer to San Francisco, and thence, also by steamer, to Stockton. Thus he had to travel two hundred miles to reach a place anly fifty miles from the point of starting. His one hundred dollars covered merely the steamer fare, not a night's lodging nor a meal of victuals was included. His first work was to build a church. It used to be said "Jimmy" Corwin would build a church where one was needed if he had nothing but a jack-knife with which to do it. He was really a first-class carpenter, and did his work well.

Corwin worked on as a supply until the Conference of 1853, when he was received on his certificate of location. He continued in the effective ranks until 1872, when owing to impaired health, he took a supernumerary relation. A few years before his death he married a most excellent lady, who gave care and comfort to his declining years. He remained in his old conference after the division took place, though he resided in the southern part of the State. The last time he met his brethren was at the Conference of 1876. He returned home very much worn in body, but greatly refreshed in spirit. He died in holy triumph Dec. 1, 1876. He was a native of South Carolina, but raised in Indiana.

This is the opinion his brethren formed of him as given in his conference memoir: "Few men have passed through life with so clear a record. We are justified in saying that few men ever improved the talents that God gave them more unselfishly, or with greater industry. He made no pretensions to greatness, nor of men sought he glory, but seemed quietly to embrace every opportunity of being useful, and labored and suffered cheerfully for the Master's sake."

James W. Brier was a located member of one of the Western conferences. He came to California across the plains in 1849. He supplied work as a local preacher until 1853, when he was received into the Conference on his certificate of location. By the same conference, he was elected elder, and ordained by Bishop Ames. He continued in the work until the summer of 1859, when with a few others, he organized an American Wesleyan church in San Jose. This enterprise having failed, he united with the Congregational Church.

After the arrival of Taylor and Owen, a year, and more, passed before the work was reinforced by transfers from the East. The Church at home was not unmindful of the wants of California, but the field was far away, the expense of getting here very great, the character of the men needed of a high order, and consequently difficult to obtain, so it was not to be wondered at that the process of manning the work seemed slow to those who were on the ground, and saw so much to do. Then we must not forget that the outcome of the gold excitement was for a long time problematical in the Eastern States. Many expected the bubble would soon burst; why waste men and money on such a doubtful experiment.

Meantime the population increased. The inadequacy of the old Mexican laws, which had been kept in force, was seen in the disorders that everywhere prevailed. A convention was called in the Winter of 1849 to frame a constitution for a State. The constitution so prepared was submitted to the people and at the same time they were asked to vote for the officers necessary to make the constitution effective. But months passed before Congress would grant statehood. The South opposed it because it was to be a free State. Here was a most anomalous state of things. California was governing itself as an independent State, and Congress neither controling it as a territory, nor admitting it to Statehood. At last a compromise was effected. Large concessions were made to the South in behalf of slavery, and in consideration of that, the South and its Northern sympathizers,—a majority of Congress—consented to the admission of California as a free State. On the 9th of Sept. 1850, the bill was signed by the President. By this time the route by way of the Isthmus of Darian—Panama it was generally called—had been well opened, and steamers were going twice a month. Now it so happened that the steamer that brought the glad tidings of Statehood, brought also a trio of Methodist preachers to San Francisco. Men destined to make no ordinary impression upon the early history of the church in the land of gold. Briggs, Simonds, Banister; who that lived in the early days of California, in any part of the State, that did not know these men? Who that has lived long in the State since then that has not heard of them?

Martin C. Briggs was born in Rome, Oneida Co., New York, Jan, 23, 1823. In the winter of 1840 he went to Tennessee in order to be present at the marriage of his only brother, H. W. Briggs, well known in California as Judge Briggs, now of Pacific Grove. He remained there a year and a half studying the institution of slavery. He says, "I saw it in all its moods and tenses, attended all the slave auctions within my reach, conversed freely with the masters, and left without suspecting why Providence had put me through such a school of instruction." His attitude toward slavery before the war is a sufficient explanation. In 1845 he united with the Erie Conference on probation. He afterward went to the Concord Biblical Institute, where he graduated in June, 1850. Soon after he was appointed to the work in California, reaching San Francisco, October 17th of that year.

Crossing the isthmus in those days consumed so much time that passengers were in danger of contracting the Panama fever, a malarial disease of great malignity. Simonds was very sick on arriving, and Briggs but little better. The latter took himself to hard work, traveling over the region North of the Bay. As soon as he had driven off the last symptom of tropical malaria he hurried on to Sacramento, the place assigned him at the Mission Conference of 1850.

In 1852 he was elected to represent his California brethren in the general conference at Bostom. His mission was to secure if possible, the formation of an annual conference in California. Failing in that, he was to secure a separation of California from Oregon, and have this part of the work erected into a separate Mission Conference. He succeeded in the first object. California became an Annual Conference, and M. C. Briggs was seated as its first delegate. He accomplished another object by that trip, a most important one, not only for himself, but also for all the churches he served thereafter. He brought back with him as a wife, Miss Ellen Green, of Portage, New York.

In this brief sketch of character it must suffice to say, that no man of any denomination, so deeply impressed himself on the State, and the church, as did Dr. Briggs, during the formative period of both. He was everywhere in demand for lectures, and everywhere his lectures were heard. His voice was constantly raised against the twin evils of the time—slavery and intemperance. When slavery no longer existed, he doubled his force of invective against intemperance. Most consistently, too, he has been in the fore-front of the fight against another curse of California society,—Sabbath desecration. In him the Chinaman, no less than the Negro, found a friend and defender. Twice, unsolicited and unexpected, he was elected to serve the legislature of his State as chaplain. It was a proof of the comparative purity of politics in 1864, that he was chosen a delegate to the National convention that nominated Lincoln the second time. His election to this position was also a high testimonial paid to him for his services in the cause of freedom. After the convention, instead of spending his time in looking up old friends, he went to the front, and served the soldiers faithfully as an agent of the United States Christian Commission.

It is generally conceded by those acquainted with the facts, that Dr. Briggs did more than any other man to prevent California from becoming a slave State, of which there was, at one time, some danger. From the first a large number of Southern people came to the State. Many of these were anxious to change the constitution so as to make slave-holding lawful. In some instances slaves were brought to the country. Here they were allowed to earn the money by which to purchase their freedom. An instance was known to the writer where slaves were kept in ignorance of their being in a free State. In one case a slave who had been brought here asserted his liberty. Refusing to labor for his master he accumulated some property of his own, when he was arrested, brought before a pro-slavery justice, and by him given back to his master, who hurried him down to San Francisco, took him on board a steamer, and landed him in New Orleans. Of course his case was then hopeless. In the fall of 1851, a body of Southern politicians met in Wilmington, North Carolina, and spent some time planning to make California a slave State in spite of its constitution. Their deliberations resulted in a threefold scheme. The first was to rush in a large number of slaves under the promised protection of the Governor. Then if trouble followed make a case in equity before a pro-slavery supreme court, and get such a modification of the law as would practically annul the constitution. Failing in this, they were to work for a constitutional convention under pretence that the old one needed certain amendments, and then, having a majority in their favor, introduce a clause making slavery legal. The third plan, only to be undertaken in case neither of the others could be carried, was to secure a division of the State and make the southern part open to slavery. A circular, explanatory of these plans, was printed and distributed over the State. Of course this was intended to be done with the utmost secrecy, for it would be sure to fail if found out by the anti-slavery people of the country. It was a strange, and to this day an unexplained Providence, that a copy of this circular fell into the hands of Dr. Briggs. Imagine then the surprise and disappointment that seized them when they saw the whole thing exposed in the *California Christian Advocate*. As we might naturally suppose, Briggs boldly used his advantage in many a lecture and sermon. The wrath of this element was intense. They had torn him in pieces if they had dared to do it. It is a strange fact that they did not molest him. He continued to travel everywhere, and always unarmed. Once, however, a mob waited for him in front of the parsonage in Stockton, hoping to beguile him into their hands. The pastor of the church, suspecting wrong, would not permit Briggs to go out, and so they failed of their purpose.

Samuel D. Simonds was born on the 1st day of Dec. 1813, in Burlington, Vt. He joined the Troy Conference in 1835. He was married to Miss Catherine Peabody in Wheatland, Monroe Co., New York, May 10, 1838. She was a remarkable woman in many respects. She was converted when fifteen years of age, and though her parents were Baptists, she chose to unite with the Methodist Episcopal Church. Possessed of a strong mind, she had opinions of her own all her life. More than that, she had the courage of her convictions whenever conscience made assertion a duty. Yet she was the opposite of being contentious. Quiet and loving in disposition, she had a warm heart for all sufferers, bore the trials and hardships of her life in the Itineracy with courage and patience, lived to the advanced age of eighty-three, and died Oct. 16, 1898.

Let Dr. Briggs tell of Simonds' sickness: "He took it"—the Panama fever—"in full force, and was incapacitated for service for months after our arrival. Things had fallen very much and we could get a small bunch of Mission grapes for seventy-five cents, and a Mission pear for the same price. Eggs had got down to the starvation price of two dollars and a half a dozen. Mrs. Simonds, wishing to gratify her husband while he lay at Bro. Taylor's, bought a bunch of grapes. The Doctor said he might eat three grapes at a time. She left the room, and he managed by Herculean effort to get the cluster. When she returned to the room the last grape was gone. He was lying in bed laughing at the feat. He suffered no ill effects from his delightful feast, but was able soon to walk about, though somewhat clumsily."

When sufficiently restored to health he entered upon the work which had been assigned him in Sonoma and the regions thereabout. It was here, in the spring of 1851, that he held a camp-meeting, which he claims to have been the first ever held in California. This may, or may not be true, but an event occured at that meeting which is worth relating. The day that Simonds announced that a camp-meeting was soon to be held, a paper was placed in his hands, professedly the result of a meeting held in Sonoma, containing two resolutions, the first was that they liked whiskey and would drink it on all suitable occasions, the second was that it was not a suitable place to drink whiskey at a camp-meeting, and that therefore they would do all in their power to prevent the drinking of whiskey while the meeting, soon to be held, was in session. The meeting began under the most favorable auspices. Gen. Vallejo, the proprietor of the valley, himself and family Roman Catholics, sent two beeves for use of the campers. On Friday, a man of foreign accent drove on the ground with pies, cakes, and small beer for sale. Simonds objected to his being allowed to remain, but on his protesting that he had nothing else to sell, and agreeing to have family prayers at his tent wagon every night and morning, he was permitted to proceed with his business. As he told Simonds that he could not pray, Simonds agreed to furnish one who could. It was no small trial to this fellow to have one of the noisiest men attending, pray for him twice a day in tones sufficiently loud to be heard by everyone on the ground. At length it became apparent that there was a drunken man in the congregation. He was taken to the woods by certain men—not Methodists—and there confessed that he had obtained his whiskey of the huckster in question. The next morning the pedler was gone, but the spot his wagon had occupied was covered with smashed pies, cakes, and broken bottles, indicating that violence had attended his departure. Two weeks later Mr. Simonds learned that the boys had thrown a lasso over the fellow's outfit and dragged it well out of the camp. They then told him that the climate of Sonoma was not healthy for men like him, and that if he knew what was best for him, he would locate in some other region. He acted on the advice at once.

When the *California Christian Advocate* was founded, Simonds and Briggs were elected editors. The details of that venture will be given soon, one experience of the time however, helps us to a knowledge of Simond's character, and it shall be given here in his own words: "It was a time of a great deal of gambling in California. . . . Large houses were occupied—excepting the bars—by gambling in its various forms. Not unfrequently I became acquainted with facts that wrung my heart. Men from the mines on their way home with a few thousand dollars were inticed into these saloons and lost all. I criticised the operations of a Mr. Duncan in the *Advocate*, and he sent two of his clerks, who attacked me with their fists and raw-hides when I was seated at my desk in a cramped position. I finally extricated myself, and Rev. Alfred Higbie coming to my assistance, the tide of battle was turned, and the clerks were ignomininously expelled. I took them before the Recorder, and Mr. Cotham was fined $200, and Mr. Dodge, $100. Annis Merrill appeared for the people, and a Mr. Crittenden for the defence. The next day I was coming down Clay Street, on its then narrow sidewalk, and met the two clerks with a larger and more powerful man. I stepped off to allow them to pass, but they swayed away and motioned me to pass. I attempted to do so, when all three surged against me, and I was struck in the breast by the shoulder of the powerful man and knocked into the middle of the street. I staggered along, barely escaping falling. When I got my breath my assailants were half a block away and laughing in great glee. I was terribly mad, and if I had had a stone or any means of attack, I should have hurled myself blindly upon them. I went into a store and purchased a strong hickory cane, and walked into the police court just in time to see the recorder vanish. I asked for him, but the clerk said he was not in. I asked the clerk to take my deposition. He prepared to do so. I began, I have been assailed in my office, and have sought the protection of this court, and the penalties inflicted have been remitted. This morning I have been assailed again and hurt very badly. Now, if hereafter I am assailed, I will protect myself, and if the peace is broken this court will be responsible. And I struck the table with the flat of my cane to emphasize the words. Soon my mind recalled the words of Christ, If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses. I was rebuked for my anger and humbled and preached the next Sunday morning, with a black eye, on forgiving men their trespasses."

In 1856 Simonds was appointed to the Mt. Shasta district, about the hardest field the conference could find. One day in his travels he found a teamster with his wagon fast in the mud and swearing at his mules in no measured terms. Simonds coolly got off his horse, requested the driver to stop his profanity and he would help him out of his trouble. "Did you ever drive a mule team?" asked the teamster, "if you ever did you would know that swearing was a necessity." Said Simonds, "I never drove a mule team, but I am engaged in a great deal more difficult, and even provoking work than that." "And what may that be?" "I am traveling up and down this country trying to induce such men as you are to repent of their sins and give their hearts to God." Simonds spoke these words with an earnestness that caused them to be felt by the teamster, who at once admitted that Simonds was right, received his proferred aid with gratitude, and went on his way without further profanity, at least while Simonds was in hearing.

In time is was found that he was teaching ideas not considered in harmony with those of the church. More or less friction followed. At last the contention culminated in charges preferred against him at the conference of 1863. A compromise was effected, by which the charges were withdrawn on condition that Simonds should submit his opinions to the scrutiny of a committee for their endorsement or condemnation. He presented a paper to the committee which prefessed to set forth the peculiar doctrines under consideration. The committee decided that the views expressed in the paper were not in accord with the standards of the Methodist Episcopal Church, but recommended that with this declaration of dissent, his character pass. The report of the committee was adopted, but not until Simonds had confessed that every statement contained in the paper condemned was a quotation from the writings of John Wesley. The thing however would not slumber, and at the conference of 1864 he was tried for heresy. The action of the court suspended him from the ministry for one year. He appealed to the next General Conference, but as that body did not meet for nearly four years its decision could do him very little good. The general conference did, however, reverse the decision of the court of trial.

Another effort was made at the end of the time of his suspension, to try him for views contained in an article he had written, and which was published in the Methodist Quarterly Review, entitled the "Doctrine Concerning God." When a trial seemed inevitable, and it had been decided to have it before the whole conference, Dr. Thomas made a motion that we declare our dissent from the views contained in the article, and pass his character. It was a moment of fearful suspense when

Thomas, standing within the altar of Howard Street Church, read his resolution and leaning forward, asked one of Simond's counsel if that would do. Receiving an affirmative answer, he lifted his eyes heavenward, and said devoutly, "Thank God." Simonds never again engaged in the regular work. As soon as the resolution was passed he asked for a superanuated relation, and at the conference of 1868, he located. In 1887, he was re-admitted on his certificate of location, and granted a superanuated relation. This was done as a testimonial of confidence in his personal and Christian character, and in view of his faithful labors of other years. No change had taken place in his opinions on the subjects in controversy.

A scholary, but modest man was Edward Bannister. He had a well proportioned body, and an exceedingly pleasant countenance. He was too diffident to be easily won to an intimate friendship, yet was always true and faithful in his relations to others. A very instructive preacher, not eloquent in the ordinary sense of that word, yet always interesting and edifying; he was a man that wore well. The more one knew him, the more he saw to admire in his pure life and Christlike spirit. He filled the positions of pastor, presiding elder, and college president, at different times, for twenty years, in the most trying period of California's history, and then he was not for God took him. He was born in Viena, New York, Sept. 27, 1814. At the age of sixteen he began his classical education. A fellow student remarked in his presence "It is only reasonable to be a Christian." The words went to his heart. He soon made a consecration of himself to God, an event to which his Christian training no doubt contributed far more than the accidental words of his young associate. He graduated as A. B. from the Wesleyan University at Middletown, Conn., and in 1839 joined the Genesee conference on probation. He came to the state in order to enter upon the work to which he seemed well adapted, that of education.

Mrs. Bannister was a woman of rare excellence. She lived more than a score of years after her husband's death. The most of that time her residence was in Syracuse, New York, where she was greatly beloved and honored by the church. Dr. Bannister died in Marysville, Sept. 27, 1871.

The word pioneer, in common parlance, has a wide latitude of meaning. Among the early settlers it is made to cover only those who were living in California before it became a state. Its use in this history shall be confined to those who came to the state previous to the first regular session of the California Conference. Also to such churches as were undoubtedly organized before that event. But instead of following up the further arrival of ministers in this place, it will better suit the plan of this work if we take up the conference sessions as local points, from which to consider, not only the arrival of ministers, but also of laymen, and the organization of churches.

CHAPTER IV.

The Mission Conference.

The general conferance of 1848, organized the work on the Pacific Coast into a mission conference, having all the powers of an annual conference, except representation in the general conference and participation in the proceeds of the Book Concern. The name of this ecclesiastical body was "The Oregon and California Mission Conference." The first session of this conference was held in Salem, Oregon, September 5, 1849. There were but six members at that time. William Roberts of the New Jersey conference, David Leslie of the Providence, Alvan F. Waller of the Genesee, James H. Wilbur of the Black River, Isaac Owen of the Indiana, and William Taylor of the Baltimore. Only four of these were present, indeed Owen and Taylor were not yet on the ground of their future toils. No business pertaining to California was transacted at this conference except that Taylor was appointed to San Francisco, and Owen to Sacramento. To Sacramento was added Coloma and Stockton, and one was to be supplied. The Pueblo of San Jose, and Mission of Santa Cruz were placed in a charge, and left to be supplied.

The second session of the mission conference convened in Salem September 4, 1850. No one from the California district was present, but reports were sent by both Taylor and Owen. The only business transacted for California at this time was the admission of Matthew Lissater on trial. Of Matthew Lissater little is known. The writer remembers him in the conferences of the fifties as a small spare man, who was occasionally employed as a supply. He was discontinued in 1851 by his own request. The appointments for California were as follows: California district, I. Owen, P. E.; San Francisco and Happy Valley, W. Taylor; Stockton, J. Corwin; Stockton Circuit, to be supplied; San Jos[illegible]o be supplied; Sacramento, S. D. Simonds; El Dorado, M. Lissater; Santa Cruz, to be supplied; Feather River, to be supplied; Los Angeles, to be supplied; E. Bannister to take charge of an institution of learing yet to be organized.

In looking over these fields of labor we may say in general that several of them are very indefinite. Feather River Circuit covered a region north and east of Marysville. From it several charges evolved in course of time. Stockton Circuit, doubtless not only included the Valley contiguous to the city, but the mines of other Counties. El Dorado, was a name given, not only to the County bearing that title, but neighboring regions as well. Los Angeles was doomed to be left to be supplied for many years. We shall leave it until we find something has been done for it. In no list of these appointments which we have seen does the name of Sonoma appear. Yet it was to receive a pastor in a few weeks after that conference closed, and so shall be considered here. The appointments which certainly had organic existence, not already treated, were Powell Street, Sacramento, Stockton, San Jose, and Sonoma.

We have already had glimpses of Powell Street, the "Mother" of churches. We have seen that a class was formed by Wm. Roberts in April 1847, which continued in existence until the discovery of gold and the confusion that followed. Less than a year, however, passed before we see again, in the winter of 1848-49, a class and prayer meeting maintained, and also preaching by a regularly appointed supply from Oregon. Then with "Father" White and the "Blue Tent," we tide over the time until the arrival of Wm. Taylor. We have also seen this church housed in the building sent from Oregon. We will now trace its history through events that followed. A quarterly conference was held November 30, 1849, which shows that at that time the church was thoroughly organized and able to take care of itself. The members present—as given in the minutes yet existing—were Wm. Taylor, missionary; Asa White, local preacher; John Bawden, exhorter. The folloming were elected stewards: John Trubody, Alexander Hatler, and Willit McCord. The trustees previously appointed were confirmed, but their names are not given. A resolution was passed relieving the missionary society of any further appropriation for the support of their pastor. Thus Wm. Taylor began practicing "self-support."

The day the church was dedicated several joined, and the growth from that time was comparatively rapid. On the first of January, 1850, there were sixty-nine members. At a quarterly conference held March 25, 1850, at which Wm. Roberts presided, it was resolved that the work needed another preacher. Evidently, Taylor was "putting out his sythe." Roberts was asked to appoint this assistant, and the church agreed to endeavor to support him. It is also evident that this action looked to the organization of a second charge.

At the mission conference of 1851, S. D. Simonds was appointed pastor of this church. At the conference of 1853, M. C. Briggs. During this pastoral term, the old church becoming too small for the congregation, a new one was built which served the purpose for many years. In 1855, E. Thomas, E. Bannister in 1856. J. T. Peck in 1858. M. C. Briggs in 1860. In 1862 there were 234 members and twenty-three probationers. That year, W. J. Maclay was appointed. In 1863 J. H. Wythe. In 1865, J. A. Bruner. In 1866, M. C. Briggs returned for his third pastorate. The influx of foreigners, Chinese and others, in that part of the city, now began to affect the fortunes of this church. Dr. Briggs left it previously with the largest membership it had ever had. This time he left it with 163 members and nine probationers. Henry Cox was appointed in 1869. He at once began to agitate the subject of building. During his stay this was begun and finished. The old church was moved to the rear for vestry purposes, and the present more elegant structure placed in front of it. Dr. Cox left 200 members and eighteen probationers. In 1872 J. H. Wythe returned. While he was pastor, during the winter of 1873-74 ,under the especial labors of Mrs. Maggie Van Cott, a revival of religion occurred, which resulted in the conversion of many souls. Dr. Wythe left 260 members, and twenty-nine probationers. In 1875, J. Coyle. In 1878. R. L. Harford. In 1880, W. R. Gober. During his pastorate, through a legal technicality, the debt of $11,000, which the church had carried since the new building was erected, had to be paid. Money could no longer be borrowed on the property. The debt was nobly paid. and its payment has rendered its continued existence a possibility. In 1883, J. P. Macaulay. In 1886, W. S. Urmy. During his pastorate the church was renovated, and much revival influences felt. He received 140 on probation. In 1889, M. D. Buck. In 1892, T. H. Woodward. In 1894, T. Filben. In 1896, W. S. Urmy. He also was pastor in 1897. Members 138, probationers fourteen, scholars in Sunday School 140. One church, valued at $24,000. Paid pastor $1,200, presiding elder $90, bishops $7, raised for missions $85.

We have already seen that a class was formed in San Jose by E. Anthony in 1847. Of that class John Jones was appointed leader. Soon afterward he moved into the Contra Costa region, and Anthony moving to Santa Cruz, the meetings of the class ceased, and the gold excitement scattered the members, leaving nothing of the effort but a memory until Taylor came. He spread his pastoral wings over the whole south country. In

December, 1849, he formed a church of the following members: Wm. Campbell, Asa Finley, Mrs. Finley, John Jones, Mrs. Jones, Mrs. Nancy S. Young, Mark Williams, and Mr. and Mrs. Cadé. The six first named were in the class organized by Anthony two years before. Santa Cruz being also under the pastoral supervision of Taylor, the two charges made one quarterly conference which was organized on the 13th of April, 1850. At that quarterly conference the following persons were elected trustees for San Jose: Charles Campbell, William Campbell, Joseph Aram, John Jones, Asa Finley, and Mark Williams. Previous to this, on the first day of the same month, Dr. Taylor began a subscription for a church, and in two days had $2,000 pledged for the purpose. A good result for an enterprise commenced on "all fools day." The church was built, but not finished as we shall see further on. It was dedicated by S. D. Simonds, but the date cannot be given. The precise location of this church seems to be unknown. It will be seen that the church was moved before the new one was built.

With the appointment of William Morrow, a superanuated member of the Indiana conference, who had just crossed the plains in search of health, the regular routine of a Methodist church began. This date brings our history to the fall of 1850. We may say of this church that it has had a wonderfully interesting history, only a part of which can be given here. One of its conflicts will appear strange to people now too young to remember the controversies of fifty years ago. The manufacture of reed organs, melodeons they were universally called, put instrumental music within the reach of nearly all churches. But their introduction was attended with considerable friction. Sometimes it led to the loss of members. San Jose had a severe time over it, though little less so than Santa Clara. It was in the latter place that an old-time lady, when told by her pastor that he thought instrumental music was greatly conducive to a devotional frame of mind, suggested that she thought it would be a good idea for her pastor to hire a boy with a hand organ to attend him while making pastoral visits.

In 1858, C. C. Cook arrived from the East, and being a lover of music, and a good singer withal, he soon organized a choir, and with thirteen others purchased a melodeon for the church. This was the beginning of troubles. One brother would never be present when that instrument was being played. He entered the church just as the minister rose to announce his text, and he left the church as the last hymn was announced. We may smile at his weakness, but he was a good man, with a tender conscience, even though it was morbid in this particular. At last the melodeon was torn to fragments and thrown from the window by a young man whose insanity took on the form of hatred of instruments in the church. However another took its place, and in time the wounds were healed.

Charles Maclay followed Morrow in the spring of 1851. He says, "I arrived in San Jose to take charge of the Methodist Episcopal Church the 7th of May, and preached the following Sabbath. There was the shell of a church building erected by the Rev. Wm. Taylor, but as there was some question about the title to the land, I had the building moved to another lot, finished the church and dedicated it. A Frenchman belonging to the first class in San Jose was named Cadey, and both he and his wife were good people. Dr. William Morrow, a local preacher, preceded me at San Jose and Wm. Maclay followed me. While in charge at San Jose, God helped us with a most gracious revival of religion. Some fifty were converted and joined the church. Many of these have long since joined the hosts on the other shore, while some remain to do valient work for the Master."

Just when W. J. Maclay succeeded his brother Charles in the charge of San Jose, is uncertain, but that he did so succeed him is unquestionably true. And here it will be proper to call attention to a mistake made by the first church in San Jose in writing its own history. J. W. Brier is credited as having place among its pastors. R. R. Dunlap—who followed W. J. Maclay in 1853—says he never heard of Brier's pastorate, and he certainly would have heard of an event so recent as that must have been if true. It is very probable that Mr. Brier spent some time in San Jose after his arrival in the country and before he took charge of the church in Santa Cruz. If so, he probably preached more or less without exercising pastoral supervision. The history will have to stand, Wm. Taylor and Wm. Morrow until May 1851. Charles Maclay and brother until February 1853. R. R. Dunlap until February 1854. Thereafter there can be no question on the score of succession.

The conference of 1854 sent B. F. Rawlins to San Jose. Mr. Rawlins did not long remain, but left in the summer of that year. Wm. Hulbert, who had been appointed to the Santa Clara Mission, succeeded him, remaining until the next conference. In 1855, San Jose and Santa Clara Missions were united in one charge with two preachers, Wm. Hulbert and P. Y. Cool. It was an after arrangement by which Mr. Cool became sole pastor of the church in San Jose. In 1856, J. Daniels. In 1857, G. S. Phillips. In 1858, P. G. Buchanan. In 1859, I. Owen. In 1860, T. S. Dunn. In 1862, D. A. Dryden. In 1864, C. H. Lawton. In 1865, J. R. Tansey. It was during this year that a new and more commodious church was erected. The old church moved to the corner of San Antonio and Third Streets, became, in time, the headquarters of our Chinese Mission in San Jose. In 1866, T. S. Dunn returned to this, his first charge in California. He remained three years. The old church became to small for the congregation, and there was no room for enlarging it. The lot was only 55 x 68 feet 8 inches. They sold the lot for $12,000 and bought a much larger one where the church now stands. This transaction left them with $6,750 in hand. With this and other moneys raised, they moved the former church onto the new lot, put a basement story under it, enlarged and improved the audience room, paid an old debt of $500, and reopened free of debt. Great was the rejoicing of the church and pastor over this achievement. Three Sundays the church was used, only three Sundays, and on the morning of February 22, 1869, the day freighted with memories of the Father of his country, the whole church, with all its belongings, was reduced to ashes. A letter that morning fell into the hands of the pastor, believed to have been written, or at least droped into the post office while the church was burning, decorated with scull and cross bones, threatening him with death if he did not fly from the city. There was no doubt that the church was set on fire by miscreants who objected to the fact that a Chinese Sunday School was held in the building where no less than 166 natives of the Flowery Kingdom received instruction. If the wretches who were guilty of this great crime thought they could stop the work of the Methodist Episcopal Church in the Garden City, they were doomed to most signal disappointment. Within one week after the fire, the pastor started a subscription paper in the morning, and before three o'clock in the afternoon, had over $6,000 pledged for a larger and better church than the one burned. The church was built, and when dedicated by Bishop Kingsley, July 18, 1869, the whole expense was more than met, though the church cost $25,000.

Mr. Dunn was followed by W. J. Maclay in 1869. E. S. Todd in 1872. C. C. Stratton in 1875. F. F. Jewell in 1878. R. Bently in 1881. T. S. Dunn in 1884. F. F. Jewell in 1887. During this term the church was greatly enlarged, and provided with a pipe organ. Dr. Jewell was the first pastor who could stay five years, and of course he stayed. He was followed by R. S. Cantine in 1892, and he, by A. Kummer in 1897.

At the conference session of 1897, there were 700 members in full connection, and twenty-one probationers. A Sunday School of 670 scholars. Raised for pastor $2,000, for presiding elder $200, for bishops $28, for current expenses, including the Sunday School, $2,024, for missions $320.

Isaac Owen returned to Sacramento from his uncompleted trip to San Francisco, with only the clothes that were on his back, that he had worn across the plains, left to him. The others had gone with his family goods through the recklessness of the drunken boatman, to whom he had entrusted them. However, deficiency of wardrobe could not prevent this zealous man from beginning his work on the first Sunday after his arrival. Under an oak tree, that then grew at a spot near the corner of Third and L Streets, he preached to as large a congregation as he could gather. This was on the 23d of October, 1849. On the 28th of the same month, in Dr. Miller's store, seventy-two persons enrolled their names on the first record book of what is now Sixth Street Church, Sacramento. This was a fine beginning. "Father" Owen being a strict disciplinarian, we may be sure he had everything in thorough working order in a very short space of time.

The building which had been sent from Baltimore was erected on the corner of Seventh and L Streets, on a lot kindly donated to the church by Gen. Sutter. It was placed on the rear end of the lot. The church was 24 x 36 feet. Though so small it appeared quite pretentious among the tents and shanties that at the time constituted the city. It was enlarged to double its original capacity during the first year of Dr. Brigg's pastorate.

The so-called conference of 1851, sent Briggs to Sacramento with the understanding that as soon as he could be relieved by some one from the East, he should go to Market Street, San Francisco. The relief came in the person of Royal B. Stratton. In the spring of 1852, they began to plan for a new church. It was to be of brick, and of unusual elegance for the time. The corner-stone of this building was laid June 22, 1852. S. D. Simonds made the address. Revs. J. A. Benton, Congregationalist, O. C. Wheeler, Baptist, and W. R. Gober of the Church South, participating. The building was finished, ready for dedication on Sunday, November 3d, but alas, a fire broke out in the city on Saturday night that destroyed $5,000,000 worth of property. Among the houses burned was the newly finished Methodist Church. With great courage the society hurried up a cheap building for present use on the ashes of their former church, and then proceeded to erect a frame edifice on the ground where the Baltimore house had stood. The brick had been built diagonally across the street from it. This continued to be the home of the society for several years. When the lot was bought on Sixth Street, where the present church stands, it was sold to the Jews and became a Synagogue. In 1859-60, the present substantial edifice was erected, though not finished. This was during the pastorate of J. D. Blain. Under the pastoral supervision of H. B. Heacock. In 1870-73, the church was furnished, raised to a higher grade and surmounted by a beautiful spire. It originally cost about $25,000, and its completion cost $16,000 additional. In 1887, Peter Bohl bought and donated to the trustees a lot 20 x 80 feet, lying to the rear of the church, on which was erected a much needed addition, making parlors below and a commodious pastor's study above. A pipe organ of superior character was included in this improvement. All this was consummated in 1892, during the pastorate of the much lamented Dr. George.

The schedule of pastors may be given in few words. Isaac Owen, 1849. M. C. Briggs, 1850. R. B. Stratton, 1851. W. Oliver, 1853. He did not long remain and E. Merchant followed him. N. P. Heath, 1855. He was changed soon after, and G. S. Phillips followed. J. W. Ross, 1857. J. D. Blain, 1859. J. T. Peck, 1861. M. C. Briggs, 1863. J. W. Ross, 1866. This was a year of great revival, and increase of membership. J. H. Wythe, 1869. H. B. Heacock, 1870. This was the time of paying a debt of $3,250, the last end of the original expense of building, a thing done by six weeks' work of the pastor. A. M. Hough followed Heacock in 1873. M. C. Briggs in 1875. R. Bentley in 1878. T. S. Dunn in 1881. E. R. Dillie in 1884. A. T. Needham in 1887. T. C. George in 1891. In April, 1894 he was obliged to give up the charge on account of ill health. C. V. Anthony was appointed who merely filled out the year. M. D. Buck in 1894. S. J. Carroll in 1897. The following statistics close this sketch. Members, 304; probationers, thirty-four; Scholars in Sunday School, 211; paid pastor, $1,500; presiding elder, $126; bishops, $38; current expenses, including Sunday School, $1,431; raised for missions, $180.

Soon after the discovery of gold in Calaveras and Tuolumne Counties, vessels began to land passengers and freight at points on the San Joaquin River and its sloughs. The landing at the head of the Stockton slough soon began to take the preference, and a city grew up at that spot. By the summer of 1849, this place began to be one of considerable interest.

We give the following account of the introduction of Methodism into Stockton, prepared by Mrs. De Vinney, and read by J. M. Long at the Jubilee celebration of the church held in November, 1899: "James Clayton Westbay is justly considered the pioneer of Methodism in Stockton. * * * He came to this place in September, 1849, locating on San Joaquin Street, on the site afterward occupied by the Central M. E. Church for a period of twenty-one years. The first evening of his arrival he dedicated his tent to the Lord by reading the bible, singing and prayer, supposing himself to be alone with God, but finding later that a large number of men had surrounded his tent. Some four or five days later, upon his invitation, two other Methodists, Upton Reamer and George S. Pierce, joined with him in conducting a public prayer meeting in the same place. This occurred on September 15, 1849, and is recorded as the first Methodist service of prayer and praise ever held in Stockton." To this may be added the words of Mr. Westbay himself. "There were some seventy or eighty persons in attendance, many of whom were unable to get into the tent. The singing and praying were earnest and spirited. We were all in the spirit of worship. We were far away from home and friends. During the progress of the meeting a Christian brother by the name of Hopkins came in, saying that he was a local preacher from Tennessee, having just arrived that night. He walked into town leading a mule on which was packed his outfit. Taking off the saddle and pack, he had tied his animal, and was walking slowly down the slough when he heard the singing and saw the crowd. At first he thought it a gambling establishment, but when the singing ceased he heard the voice of prayer and then understood it was a prayer meeting. Having worked his way into the tent, he stood with outstretched arms and thanked God that he had found more than two or three who had met in the name of the Lord Jesus for worship. He preached a short sermon that night and again on the following night to a congregation of about one hundred people."

Services were held from that time on with considerable regularity until the arrival of J. Corwin in January following. About the first of October Mr. J. D. Green gave permission to have these meetings held in his private residence, a house then standing on the southeast corner of Webber Avenue and San Joaquin Street. Still later these services were held in the home of Mr. Geo. D. Dickinson, on Market Street, near the corner of Commerce. Here also a bible class was conducted by that noted pioneer layman, J. M. Buffington.

After the arrival of James Corwin things settled into regular routine. An effort to raise money for a church was made by Westbay in November, 1849, but nearly a year and a half passed before it was really under way. Capt. Webber, the proprietor of Stockton, gave the ground on the corner of Washington and Commerce Streets, room enough for both church and parsonage. The church was dedicated on the 28th of July, 1851, by Dr.

Owen. The official board at this time was composed of the following persons: James Corwin, pastor; John Turner, exhorter; Joseph F. Landin, Phillip Grove, J. C. Westbay, Geo. D. Dickinson, B. H. Pierson, E. B. Bateman, stewards; S. D. Dickinson, W. Hopkins, Upton C. Reamer, J. M. Buffington and R. K. Latimer, trustees. J. M. Buffington was superintendant of the Sunday School just organized, and which at first had the children of but one family, that of G. D. Dickinson. In 1853, H. C. Benson succeeded Corwin in the charge of Stockton. Though he was sent to Marysville in 1854, he soon returned on account of his wife's health, and remained until the conference of 1855, when S. B. Rooney was appointed. In 1856, P. G. Buchanan. His pastorate was attended by a large measure of prosperity. The membership doubled during the two years of his service. Quite a revival of religion occurred and some of the members then received became the most influential of any. In 1858, J. B. Hill. Some friction occurred at his return the second year, and some left the church because they could not have their way.

Of all the men in the world John B. Hill was the last to yield to discouragement. He had long seen that the location of the church was unfortunate and gathering the faithful of his flock about him, he set about the difficult task of buying a more central, and of course more expensive lot. The position secured was on the corner of San Joaquin Street and Webber Avenue. Moving the church onto this lot, they raised it so as to put a basement story under it for Sunday School and prayer meeting purposes, and when the improvement was completed, the whole expense was met. Nor did the loss of members amount to much. Indeed the marked success of this church may safely be dated from the pastorate of this most excellent man.

D. A. Dryden was appointed in 1860. J. W. Ross in 1862. D. Deal in 1865. J. H. Maddux in 1867. During his pastorate of three years another important change took place. The property on San Joaquin Street and Webber Avenue was sold, and a lot and building on San Joaquin Street opposite the Court House bought and fitted up for a basement of what was planned to be a very fine church. Even as it then was, they had the largest audience room in the city. Here, in the winter of 1869-70, occurred one of the most remarkable revivals that ever blest the churches of Stockton. Though held in the Methodist Church, it was patronized by all the churches, except the Baptists, who had a revivalist of their own. J. W. Ross, pastor of the church in Sacramento, was the chief human instrumentality of the blessed work. More or less revival influences were felt yearly.

The city grew, people were gathered in with greater or less frequency, difficulties were met and overcome, and Stockton always stood as one of the most desirable charges in the conference. C. V. Anthony became pastor in 1870. H. B. Heacock in 1873. T. S. Dunn in 1876. J. Coyle in 1879. T. L. Trefren in 1882. A. T. Needham in 1883. H. B. Heacock in 1886. W. Dennett in 1887. S. J. Carroll in 1888.

And now another crisis awaited this church. They had become dissatisfied with the plans so long held in prospect, but never realized. They concluded to sell their property, buy other ground and build a much finer church than they had ever thought of before. On the corner of San Joaquin Street and Miners Avenue stands the outcome of their enterprise. Perhaps the best Methodist Church on the Coast. It cost $87,275. It was dedicated the 29th of March, 1891. A large debt was contracted in doing this but the church will in time cancel that. E. D. McCreary followed Carroll in 1893. In 1897, W. C. Evens took charge. At that time there were 402 members in full connection and eleven probationers. The Sundey School had an attendance of 456 scholars. They paid the pastor $1,800. The presiding elder $160. For current expenses, including Sunday School, $1,240. For missions $70.

Under the name of Sonoma the whole region north of the Bay was at first included. We shall have occasion to consider many charges that from time to time separated from this many of which were soon to outstrip the mother church in importance. The first shall be last, has frequent exemplification in history. Picking up the minutes of 1897, we find the following items opposite Sonoma. Members, thirty-four. Probationers, seven. Scholars in Sunday School, eighty. One church valued at $1,750. Paid the pastor, $415. Presiding elder, $30. Bishops, $2. Raised for missions, $20. Sonoma is an old town, because an old Mexican mission. But its growth has not kept pace with many others of later origin. It is also a wine producing country, which fact indicates want of healthy environment for Methodism. However, eternity alone can tell what good may have been done by the ministrations of God's truth in this seemingly unfruitful field. It certainly deserves a place among the pioneer churches.

As we have seen, S. D. Simonds, was the first pastor sent to Sonoma. In 1851, J. Corwin was appointed, together with A. McLean. Corwin did not leave Stockton for some time, and McLean was transferred to Feather River. Corwin took the field when released from Stockton, and remained until the conference of 1853. Then J. W. Brier was appointed. In 1854, J. Hunter. In 1855, J. J. Cleveland. In 1856 it was in a large circuit called Napa, Sonoma and Suisun, with J. Corwin and J. J. Cleveland pastors. In 1857, J. Corwin was pastor, and the place stands alone. In 1858, it was not in the list of appointments. As this occurs several times we may safely conclude that though it was not named, it was always connected with some other charge and always had pastoral supervision. In 1860, it appeared in connection with Santa Rosa and J. Corwin was pastor. In 1861, W. Hulbert. In 1862, it was off the list. In 1864, it was supplied by W. S. Turner. He supplied it again the next year. Who supplied it in 1866 does not appear from any available record. In 1867, it was again off the list. In 1868, J. A. Burlingame was pastor. In 1869, it was associated with Santa Rosa, and G. D. Pinneo was pastor. In 1871, it was off the list. In 1872, it was alone, with W. C. Damon pastor. In 1873, it was off the list. It appeared again in 1875 with R. E. Wenk pastor. He remained three years which indicates a measure of prosperity. In 1878, J. H. Wythe, Jr. In 1880, C. P. Jones. In 1882, W. Gafney. In 1883, it was left to be supplied. In 1884, it was placed on the Napa circuit with E. H. King pastor. In 1888, A. O. Winning. In 1889, J. E. Bailey. In 1890, it was supplied by W. G. Trudgeon. In 1891, it was supplied by L. R. Woodward. In 1892, left to be supplied. In 1893, G. R. Stanley. In 1894, W. C. Robbins. In 1895, supplied by O. E. Hotel. His pastorate closes this history.

CHAPTER V.

The Conference Meeting.

It has been customary to call the convocation of August 13, 1851, a mission conference, and indeed it has been catalogued as such in the minutes of the California annual conference for many years. But such was not the idea of Mr. Roberts. He was on an official visit to the State, the regular session of the mission conference was to be held later, and held, as all of them were, in Oregon. It was so far away he could not expect an attendance of the preachers of the California district, it was important that the wishes of these preachers should be known, and so he called them together for consultation, explaining at the very beginning of the meeting that this was not a legal conference. This idea prevailed throughout the session. It is seen in the use of the word "meeting," instead of conference. All regular conference business was subject to approval—and was doubtless so approved—by the mission conference soon after held in Oregon. But much of the work done was of a purely local character, and so far, met the nature of a conference. Perhaps the term "conference meeting," will serve to designate this semi-official gathering, as well as any other name.

The meeting was held in San Francisco at the private residence of Daniel L. Ross, of the mercantile firm of Ross and Demster, well-known business men of that time, and also Methodists. Three things occupied much of the time of the session, each of which will claim our attention in a future chapter. 1. The Book Depository. 2. The subject of Education. 3. The *California Christian Advocate*. In this place we shall only consider disciplinary questions, general resolutions, the statictics, and the personnel of the conference, together with a view of such new fields as now appears for the first time.

The statistics as given in the conference of 1850, were 738 "communicants," a rather strange way of putting things in Methodist parlance but followed by the writer in some instances. It is not at all likely that those figures are correct. The very fact that no probationers are reported is conclusive that the number given were estimates, rather than carefully reported statistics. In 1851, the churches report in detail, and hence may be considered substantially accurate. The footing up of the membership, make 507 members in full connection, and 192 probationers. The whole number being 39 less than reported one year before. The two largest churches were San Francisco, with 100 members, and Sacramento with 129. Reports were made from the following charges, additional to those named above. Santa Cruz, San Jose, Stockton, El Dorado, Nevada, Feather River and Sonoma. The salaries paid constitute an interesting item of information. In a time of exceeding high wages paid for nearly all manner of work, these preachers did not receive as much as many do now in like positions. Isaac Owen had a claim of $1.935. He received $1624.80. Wm. Taylor received his entire claim of $2000. C. Maclay received $200 from San Jose, of course only for a part of the year. J. W. Brier was promised $1000 in Santa Cruz; he received $600. M. C. Briggs had been most of the year in Sacramento, and had received $1132 for his services. El Dorado had four preaching places. A. L. S. Bateman, had taken the place of Lissiter, and had been paid $480. D. A. Dryden had been only a little time in Marysville, and had been paid $180. S. D. Simonds had a claim on Sonoma of $800, of which he had received $287.

No doubt all these received more or less missionary money, but with all that their hardships must have been great when we consider the cost of living. It must also be admitted that the generosity of those old Californians was very large. Free passes were given on steamboats, and sometimes on stage coaches, while many hotel keepers refused to take pay for either preachers or their families. The statistics of church property show a church in each of the following places: San Francisco, San Jose, Santa Cruz, Stockton, Sacramento, El Dorado, (4) Feather River, and Nevada. Their aggregate worth was estimated at $20,000. This was less than two thousand dollars each. Surely the church had not yet fallen into extravagence in church architecture. Children were scarce, but we had Sunday-schools in those days. The whole number of schools , 11; officers and teachers, 65; scholars of all ages, 295.

Let us look at the conference. The following were present: Wm. Roberts, Wm. Taylor, Isaac Owens, James Corwin, J. W. Brier, S. D. Simonds, M. C. Briggs, E. Bannister, C. Maclay, D. A. Dryden, A. L. S. Bateman. Of these eleven, Roberts was not of California, and Brier was a local preacher.

David A. Dryden arrived early in 1851. He had received a partial course in college, and according to the standards of the time, was well educated. He was a transfer from the Ohio conference. Genial, pleasant in conversation, sprightly in speech, wielding an able pen, he soon took rank among the strong men of the conference. His wife was formerly Miss Sarah Raynor, the daughter of an English local preacher. She was intelligent, well educated, and possessed of quite a gift in poetry. Many contributions of hers found their way into the periodicals of that time. Dryden's pastorate at Santa Cruz, has been described elsewhere, but an incident of that period, of a somewhat amusing character, may be properly related here. His zeal led him to the region of San Juan. Hiring a horse for the journey he found several settlers in the vicinity of the old mission, who gladly gathered at a private house to hear the gospel preached. He was the guest of the family who had kindly given him their house for sanctuary purposes. Before retiring he asked permission to have family worship. It was readily granted, but while he read and prayed, the man sat in one corner of the huge fire-place, smoking his pipe vigorously, while his wife sat in the other corner doing exactly the same thing.

On his way home he took a lesson in zoology of a somewhat expensive character. The whole Pajaro Valley at that time was occupied by roving herds of horses and cattle. Not more than two or three families, and they Mexicans, were to be found. Squirrels abounded. These, living in holes, had a kind of grewsome companion in the owls that appeared so tame that one might think he could walk up to one and take it in his hand. Try it. Just before your object was accomplished the bird would seem to vanish into thin air. Its motion into its under-ground covert was so rapid as to be imperceptible. Now Dryden was a taxidermist, he sent not a few birds to his *Alma mater,* and he coveted one of these owls for the same purpose. At length he came so close to one that he thought he had gained his desire. Dismounting, he approached carefully, only to find nothing but the hole to look at. Dryden hoped to scare it out by running a stick down the hole. Some large mustard stalks growing near seemed to favor his enterprise. He let go his horse's bridle for a moment to break off a stick, when away went his horse, galloping over the valley toward Santa Cruz. He was twenty miles from home, and many miles from a house. While meditating on the condition of things, a Mexican came by. By means of a few Spanish words that he knew, and a great many motions, he succeeded in making the man understand what had happened. He offered to get his horse for "cinquo pesos." Five dollars was a large sum to pay for the service, but there was no help for it, and so the bargain was made, and, within two hours, Dryden was on his horse again, glad to go without the owl.

Mr. Dryden was the author of a book denying the resurrection of the body, which with some other views led to his inheritance of the heresy troubles from which Simonds had escaped by locating. In 1875, he was employed by the Government in looking after the mission Indians in Southern California. Not being able to attend conference, he wrote the presiding bishop a letter which was misunderstood. It was claimed that the letter authorized the bishop to ask for him a location. This was certainly not in the mind of Dryden, but it is equally certain that his letter was capable of such interpretation. The location was asked for and granted. This forever closed his connection with the conference after a membership of nearly a quarter of a century. After several years in the local ranks, he united with the New Jerusalem Church, in communion with which he ended his career on earth. He died July 6, 1894, a little past seventy years of age. As a proof of the high esteem in which he was held by the California Conference, and also as a proof of the breadth of generous sympathy that prevailed in the hearts of that body, contrary to all usage in such cases, the next session after his death passed a resolution that a memoir of this saintly man be written and spread on the minutes. This work was affectionately done by Doctor Benson.

Charles Maclay reached the State in the Spring of 1851. He was a transfer from the Baltimore Conference, which body he joined in March, 1843. He did but a few years' work, when, on account of ill health, he was made supernumerary, and went into business. In 1859 he located. He prospered, and was one of the chief financial supports of the church in Santa Clara, and also one of its official members for several years. In 1860 the writer appointed him leader of a class that met at the close of morning service. He accepted the office on condition that the meeting should, in no case, exceed one-half hour in duration. He was a man of purpose, and having fixed the rule, he required all to conform to it. The attendance increased greatly, and the brief, interesting testimonies, sufficiently vindicated the wisdom of the plan. If some one occupied too much time he felt quite cheap when he found that he had deprived some others of an opportunity of speaking at all. Maclay's remarks on such an occasion did not help the transgressor to feel at ease. He twice represented Santa Clara County in the State Legislature, once in the House of Representatives and once in the Senate. Some years before his death he removed to Southern California, where he attempted to found a theological school. If his plans failed because of the depreciation in value of the lands he gave, he is certainly entitled to the credit of having done what he could to meet a great want of the church in California. His last years are reported to have been passed in more earnest communion with God than characterized other portions of his business life. His love for the church of his choice never wavered. He was a brother of R. S. Maclay, whose work in China and Japan is known to all the world.

A. L. S. Bateman joined the North Ohio Conference in 1847. He came to California in 1851. He was well educated and truly devoted. It is said he asked for the hardest appointments, and never shrank from any field, however difficult it might be. After thirteen years of useful labor here, he returned to Ohio, where at last accounts he was still at work.

Two men were received on probation at this conference meeting. The first was Alexander McLean. He was a brother of the well-known physician, Dr. J. T. McLean, now of Alameda. He came to the State in 1849, on the first steamer that brought passengers by way of the Isthmus. He engaged for a time in mercantile persuits with E. Anthony at Santa Cruz, where he received license to preach. Feeling called to the regular work, he abandoned everything and joined the conference. He toiled on faithfully until the meeting of the first conference, when, because of impairded health, and a strong desire to make more thorough preparation for his life's work, he was discontinued at his own request, returned East, attended Concord Biblical Institute, from which he graduated in due time, entered the New York East Conference, where he still labors. His work in planning records for the use of the Church has made his name familiar to the whole ministry of Methodism.

The second probationer was James Rogers. He was teaching in Sacramento for some time before this in a school that was adopted by this conference as the "Sacramento Seminary." His first appointment was as principal of this school. He was ordained elder in 1855, and located in 1860. About twenty years afterward, the writer learned, through a private letter from him, that he was in Florida engaged in teaching. Let us now look at the appointments of this conference.

California District, I. Owen, P. E., San Francisco; Powell Street, S. D. Simonds. Market Street, M. C. Briggs, as soon as one came to take his place in Sacramento. Seamens' Bethel, Wm. Taylor. Santa Cruz, D. A. Dryden. San Jose, C. Maclay. Stockton to be supplied. Sacramento, M. C. Briggs. Bethel (Sacramento, colored) to be supplied. El Dorado, (Coloma), A.

L. S. Bateman. Nevada to be supplied. Marysville to be supplied. Cache Creek to be supplied. Sonoma and Vallejo, J. Corwin, and Alexander McLean. California Wesleyan College, E. Bannister. Sacramento Seminary, J. Rogers. Among the above appointments the following need consideration. Bethel Church in Sacramento was a society of colored people that never seem to have received further attention from the conference.

Howard Street Church, San Francisco, is an evolution. It came from what appeared very little like it. The name and place changed more than once. Let us find the origin of Howard Street Church. Wm. Taylor was putting out his sythe. He found a school-house down near the spot where the Palace Hotel now stands. Some people lived about there. He gathered them into the school-house and preached to them. He reported his work to Roberts, and Roberts coupled it with San Francisco in the appointments of 1850.

It does not seem that Market Street was left in 1851 long without the presence of its expected pastor, for in the *Advocate* of Dec. 17, 1851, appears the following notice: "Religious Services will be performed in the School House in Happy Valley on next Sunday, preaching at 11 A. M., and at 7 P. M., by Rev. M. C. Briggs." In Jan., 1852, the society formarly organized itself into a church. Among its charter members were two families of well-known character, Mr. and Mrs. J. W. Whiting, Mr. and Mrs. Seneca Jones. Also a located preacher by the name of M. E. Willing. Of him Robert McElroy wrote in the *Retrospect*, "This man of God was at once recognized as the lay leader of the little society, and by his wise counsels and energetic measures, conduced very much to its early prosperity. His return to the Atlantic States in the latter part of 1852 was a great loss to the society. He was its first class leader, its first recording steward and its second Sunday-school superintendent."

Having no church, the infant society did some itenerating. Wm. Taylor had secured a lot for a church on Folsom Street, but it was considered too far from the center to serve the purpose. They bought a site on Market Street, a part of the ground now occupied by the Palace Hotel, but their title was contested, and the church dispossessed. They appealed, but at last the trustees, "worn out with the fruitless and expensive litigation, abandoned the contest." Meantime the society moved into Music Hall, a building which stood on Bush Street, where now stands the Occidental Hotel. Here Briggs drew large audiences, and the church prospered. His mission East in 1852, was a great disadvantage to the church he served, though it was greatly blessed to the good of the cause. His removal to Powell Street Church by the next conference was another loss. The arrival of N. P. Heath soon after conference, supplied the church again. He induced them to build on their lot on Folsom Street. The house was finished, being dedicated Jan. 7, 1854. In order to accomplish their purpose, they had to borrow $5000 at three per cent. a month. This necessitated raising $150 a month interest. Withal it was only a very plain building, of wooden materials, and of insignificant size. The church had a hard struggle for existence during the next three years. In 1854 Edward Bannister was appointed. In 1855, D. A. Dryden. He could not long stand the pressure of financial embarrassment, and left the place. For a time they depended on gratuitous labor. R. R. Dunlap, at length, took pastoral supervision, until the next conference. At the conference of 1856 an appropriation of $1,400 was made from the missionary society for immediate relief, and N. P. Heath was again appointed. He made a vigorous effort to pay the debt under the promise of a transfer East as soon as he had accomplished the work. He did it, and only a few months after conference left, never to return. He was a good preacher and had some excellent characteristics for this field.

W. S. Urmy, who had been appointed to Alameda circuit, succeeded to the pastorate of this church. The church, now free from debt, with better streets and sidewalks leading up to it, began a more prosperous career. In 1858, J. A. Bruner. In 1859, S. D. Simonds. In 1861, J. D. Blain.

And now we come to another step in the progress of this church. This Happy Valley church, this Market Street church, this Music Hall church, this Folsom Street church, is about to take another location and another name. The church was always dissatisfied with its location. Under the leadership of Mr. Blain, they now sold their property on Folsom Street for $8,000. They bought lots on Howard Street, just below Third, for $15,000. A part of this ground was sold for enough to pay the balance on the new location, so they had a good place for church purposes, good at least for the time, free of debt. As possession of the Folsom Street property had to be given immediately, the church was again without a home. A beautiful example of Catholicity relieved them of embarrassment. The Howard Presbyterian Church, afterward located on Mission Street, were then worshiping in a small wooden building on the corner of Natoma and Jane Streets. They generously gave the use of their church to the Methodists, and it was used by them until they had a church of their own. At first they only finished the basement, roofing it over for immediate use. It was opened Dec. 21, 1862.

The cost of church and parsonage, exclusive of lot, was $12,000. The winter of 1862-3, was a season of unusual prosperity. Revival influences prevailed, and the church was built up in numbers and influence. In the Spring the society proceeded to finish their church. It was dedicated Oct. 18, 1863. Meantime the constitutional term of two years had expired. Mr. Blain could not be returned by the bishop. On the urgent recommendation of the trustees and presiding elder, the charge was left to be supplied. Blain located. The church was without a pastor. Blain was without a church. Under the circumstances he could go where he pleased. He greatly pleased himself and all concerned by going to Howard Street for another year. Never was the constitutional limitation of the pastorate more unfortunate than in this case. Never was a ruse to break law more justifiable than that tacitly agreed to by the sainted Bishop Janes.

In 1864, J. T. Peck was appointed pastor. During his administration, a pipe organ was placed in the church. In 1866. H. Cox. During his three years the property was greatly improved, and its indebtedness paid. In 1869, L. Walker. In 1872, F. F. Jewell. In 1875, T. Guard. In 1878, M. C. Briggs. In 1881, F. F. Jewell. A church debt was again paid off, and improvements to the extent of $3,000 added. Thomas Harrison, "the boy preacher," conducted a most valuable revival in this church. In 1884, G. W. Izer. In 1887, R. Harcourt. In 1890, S. V. Leech. In 1892, W. W. Case. In 1897, J. A. B. Wilson. The members of this church have largely moved up town, so that the figures are not nearly as large as they have been. Members 254, probationers 30, local preachers 2, scholars in Sunday-school 325, one church valued at $65,000, one parsonage valued at $5,000, paid pastor $2,200, presiding elder $170, bishops $30, raised for missions $225.

R. R. Dunlap, then a located preacher of the Church South, reached Nevada about the middle of August, 1850. He came for gold, but did not forget his God. The first Sunday after his arrival he "preached in a clapboard house, to at least one hundred red-shirted miners." Previous to this, a man by the name of Davidson, a local elder in the same church, had held services, but about this time he went away. Mr. Dunlap preached not only at Nevada but South of Deer Creek and at Gold Run. In the last-named place he held services in the house of a Mr. Sweeney, whose wife was a Cumberland Presbyterian. At the wedding of two daughters of this family Mr. Dunlap officiated, and alas, that it must be stated also, he officiated at two funerals in the same family. North of Nevada, at his own camp-fire, he preached occasionally to as many as would come. About the time of Dunlap's arrival, came also C. A. Leaman, and they worked together in harmony. Soon they were joined by J. J. Cleveland, then just out of old Wesleyan, but not yet a preacher. Still he greatly helped in the effort to keep up regular services. In the Spring of 1851 Calvin Lathrop, a local preacher, came to take charge, but remained only a short time, leaving it again in the hands of Dunlap. It does not appear that Mr. Dunlap gave his whole time to the work, but labored as he could in connection with his mining operations. However, he had frequent calls to attend funerals, in some instances of men whose names were unknown. As soon as a society was organized, Mr. Dunlap joined it, and thereafter was available as a supply. The different accounts of the first church building enterprises are somewhat vague. As near as can now be ascertained, a church was erected first on Broad Street, on the hill, in a place afterward used as a cemetary. This was dedicated in the Summer of 1851 by Dr. Briggs. In the Fall a building was purchased in a more eligible location, for the sum of $250, which Leaman reported comfortable and well-seated. In the Summer of 1852 the church on the hill was moved down into the town, probably on the lot now in use. In the Fall of 1851 Adam Bland arrived and took charge, after which it is comparatively easy to trace the changes which took place in this church.

In 1853, J. R. Tansey. In 1854 a new church was built and dedicated about the middle of November, by J. Daniels, then presiding elder of the district. In 1855, W. Morrow was pastor. In the summer of 1856, both the church and parsonage were destroyed by fire, but rebuilt in a few months. In 1857, D. A. Dryden was pastor. In 1859, J. A .Bruner. In 1860, W. G. Deal. In 1862, J. B. Hill. Nov. 8, 1863, the church was burned again. The insurance did not pay the debt. With great zeal, Mr. Hill set about raising money to build another church. Before the close of his pastorate, in 1864, it was done. In 1864 D. A. Dryden. In 1867, C. H. Northup. In 1869, J. W. Stump. In 1872, P. L. Haynes. In 1873, G. Clifford. In 1874, P. Y. Cool. In 1875, C. E. Rich. In 1876, W. S. Urmy. In 1878, J. Coyle. In 1879, J. L. Mann. In 1881, E. Jacka. In 1883, W. B. Priddy. In 1885, W. Anguin. In 1890, J. Chrisholm. In 1892, J. T. Murrish. In 1895, W. C. Gray. He was still pastor at the close of this historical period. There were then 201 members in full connection, 15 probationers, and 320 scholars in the Sunday-school. Value of church $9000, parsonage $2,100. They paid the pastor $1,250, the presiding elder $100, the bishops $5. Raised for missions $45.

West of Sacramento City, lying along Cache Creek, is a region of great fertility, well adapted alike for grain or fruit. It was early settled by farmers, and in various quarters villages began to appear as centers of social and business interests. We shall see from time to time, emerging from this general field of work, a number of appointments of greater or less importance. It first appears as a charge called Cache Creek in the appointments of 1851. Its pastor was H. B. Sheldon. In 1853 it was coupled with the Sacramento River, and J. Benhem was pastor. He lost his life on the work. In 1854 Cache Creek stands alone, and is left to be supplied. In 1855, it does not appear in the list of appointments. In 1856 it is on the Marysville district instead of the Sacramento as before, and was left to be supplied. It was supplied, for it was duly reported the next year, but by whom is now unknown. In 1857 there were 34 members in full connection, 10 probationers, and one local preacher. That year R. Hobart and M. C. Baker were pastors. In 1858, on the Sacramento district, is a charge called Cacheville and Putah, with R. R. Dunlap, pastor, and one to be supplied. The next year Dunlap was alone. In 1860, it is on the Petaluma district and H. J. Bland was pastor, with J. D. Bullock for helper. In 1861, it was associated with Vacaville with B. F. Myers and L. Walker, pastors. In 1862 it was alone with J. Corwin, pastor. In 1863, J. W. Burton. In 1864 it was nowhere to be found. It did not appear again until 1867, when Cachville and Buckeye was an appointment on the Sacramento district, P. Grove pastor. In 1868,it was Woodland and Cacheville, with W. C. Curry, pastor. In 1869, Cacheville circuit was to be supplied. In 1870 it was supplied by J. B. Hartsough. In 1872, it was left to be supplied. In 1873 it was supplied by R. Scofield. In 1874, Cacheville, Knight's Landing and Donegans, had J. M. Hinman as pastor. In 1875, Cacheville and Knight's Landing had R. W. Williamson as pastor. In 1876, E. Kendall was pastor and Cacheville stood alone. In 1877, B. F. Rhoads. In 1878, H. J. Bland. In 1879, Cacheville and Madison had H. J. Bland as pastor. In 1880, Cacheville was alone with E. A. Hazen pastor. It was then on the Petaluma district. In 1881, S. C. Elliott. In 1884, H. H. Slavens was pastor. In 1885, Cacheville disappeared, but its former associate, Madison, was to be supplied. In 1886, Madison was supplied by W. S. Bryant. In 1887, neither Cacheville nor Madison was in the list. In 1889, Yolo and Madison had C. H. Kirkbride as pastor. In 1890, Yolo was alone with C. E. Winning, pastor. In 1891, Yolo and Madison were separate charges, Winning at the former and J. Thomas, a supply, in the latter. In 1892, Madison and Yolo, W. C. Robins. In 1893, Madison and Guinda are together and L. W. Simmons was pastor. In 1894, the former charge had W. Norton, a supply, and Yolo was with Blacks, D. W. Calfee pastor. In 1895, the former charge had F. W. Loyd pastor, while Yolo and Blacks continued as before. In 1896, Madison and Guinda had J. L. Case for pastor. Case closes the history of Madison and Guinda. There were 101 members in full connection, 35 probationers, 2 local preachers, and 53 scholars in the Sunday-school. There were two churches valued at $3200, one parsonage valued at $400. They paid the pastor $365, presiding elder $37, bishops $2. Raised for missions, $16. Yolo and Blacks, with Calfee pastor, reported 65 members in full connection, 5 probationers, one church worth $2500, and one parsonage worth $1500. They had two Sunday-schools aggregating 90 scholars. They paid the pastor $525, presiding elder $42, bishops $1. Raised for missions, $7.

Besides the above, Madison has a little history preceding the date of its swallowing up Cacheville. It appears as a separate charge in 1880, with C. R. Nugent, pastor. In 1882, P. G. Buchanon was pastor. In 188[illegible] H. H. Slavens. In 1884 and in 1885, it was left to be supplied. In the last-named year it was added to Yolo, with Slavens pastor. From 1874 to 1877, services were held at Cottonwood Church and Shaffers school-house by D. Archer, a local preacher, who it seems sold the ground on which the town of Madison is built. In the sale he reserved a site for a church, on which a building was erected which cost $2228. The men who seemed to be most active and useful in this work were D. Archer, E. H. Archer, S. Wooton, I. M. Garautte, G. W. Scott, and John Penney. It was finished in February, 1880, and dedicated by Dr. Jewell. Previously meetings had been held in an unfinished mill by Mr. Archer, and with the help of W. C. Curry, of Woodland, a church of 14 members was organized. As to the church at Guinda, the following note must suffice: A Mrs. N. O. McGrew began to stir up preachers and people in regard to services in that place early in 1890. She at last succeeded in obtaining the help of Jonathan Thomas, a local preacher, who began holding meetings in a hall, June 4, 1891. A few months later a society was formed consisting, at first, of only three members. In February, 1892, a union meeting, with Rev. Mr. Dexter, of the Congregational Church, resulted in a large increase. In September, 1891, Wm. H. Miller donated a church site. In due course of time a church was begun, but not finished until 1897. It had long before been used in an unfinished condition. Rumsey is also a preaching place in the same charge. It has an organization, but no church building.

Among the appointments of 1850 is one designated

"Feather River," presumably the region near the river of that name, lying above its confluence with the Sacramento. The lower part was valuable for farming purposes, the upper for mining. Out of this region, of such indefinite boundary, Marysville was the first distinct point of sufficient strength to stand alone. So far as known, D. A. Dryden was its first pastor. J. W. Brier followed him, being the supply sent from the conference meetings of 1851. Just when a church was first built it is now impossible to tell. We know that in the Advocate of March 3, 1852, Mr. Brier reports a "temporary church" with a debt of $800, which debt he had reduced one-half. He also stated that they were planning for a new brick church, which they hoped to have completed before the next session of the conference. That church was built, and is the one now in use. It was 40x60, with a basement story. The auditorium above had a low ceiling, only 15 feet in the clear. Before the new church was finished, the old one was burned to the ground, a loss to the society of about $400. The church lot was large enough to hold a parsonage, which in after years was built. But the first attempt to build a parsonage was on a scale too large for success. While Dr. Briggs was pastor, they erected a building 30x32, quite "mansion like," which stood in a beautiful location on the other side of the slough. The church debt and the parsonage debt proved too much for the financial strength of the church, and the latter was lost. Subsequently, a less pretentious brick parsonage, of about six rooms, was built on the church lot, which answered the purpose for many years. In quite recent times this gave place to a much better building of wood.

The debt contracted by building the church became a great burden to the society. It was once near being lost to them. In 1860, the pews were sold, bringing only the meagre sum of $2,000. At another time, either before or after, the basement was sold to the city for school purposes. The city did not own any part of the ground, nor did it ever do anything to keep the building in repair. Besides, it was a well-known fact that its title was legally defective. To the credit of the church be it said that they never for a moment thought of taking advantage of this fact to dispossess the city of what they had honestly sold it At last the city gave up its right, the parties who had bought the pews were dead or moved away, the church was free of debt, but it emerged from its financial struggles weak in numbers and influence. What further changes occurred will be noted in connection with the pastoral work that followed.

In 1853, H. C. Benson was appointed to this charge. He did not long remain, but who followed is now unknown. In 1854, D.

A. Dryden was pastor. In 1855, M. C. Briggs. In 1856, J. A. Bruner. In 1858, J. D. Blain. In 1859, W. J. Maclay. In 1861, D. Deal. He was a faithful watchman in more than one sense. The winter of 1861-2, was noted for its floods. The legislature was driven out of Sacramento because of the inundation. It was playfully said that they did not take kindly to cold water. Marysville was near being inundated also. One night the city was startled by the furious ringing of the Methodist bell. The people hurrying on their clothes found the waters within a very few inches of the top of the embankment. Mr. Deal had not gone to bed, but instead, had been patroling the levee. Seeing the danger, he had raised the alarm, and saved the city from an overflow. In 1862, W. G. Deal was pastor. In 1864, J. B. Hill. The church at this time was perhaps in its worst condition. That Winter witnessed a long and faithful campaign against sin, on the part of their faithful pastor and the handful of members he found. The struggle was hard, but results justified the outlay. Several conversions occurred, among them two who became more than usually useful to the church. William Gummow, a native of England, whose wife had long been a faithful Christian, concluded to go with her in the Heavenly way. He was a blacksmith, doing a prosperous business, was liberal, soon became an official member, and still lives to help the church in Watsonville. His Godly wife went home some years ago.

Joseph B. Emmal was born in Ceaderville, New Jersey, Aug. 9, 1814, came to California in May, 1850, and soon after settled in Marysville. Returning to the East in 1854, he was married to Miss Mary Jane Rand, a native of Epping, New Hampshire, born Nov. 26, 1834. She was a member of the church and he was favorably disposed toward it, but never decided on living a Christian life until this time. His conversion is instructive. For several nights he went to the altar seeking pardon, but without relief. One night he told them he thought he knew what was the matter. There was a duty he owed to God that he needed to do, after which he felt sure there would be better ground of hope. Though a man of good moral habits, he had fallen into a practice, too often followed by Christians, of renting property for saloon purposes. The next day he disposed of such complicity with sin, and, when night came, he had no need to go to the altar. God had accepted him. That his conversion was genuine was evidenced a few nights later. The alarm of fire called him from his slumbers. Going in the direction indicated, he suddenly met a man at a street corner, with whom he formerly had some business difficulty. For several years they had never recognized each other in any way. Emmal stoped his antagonist saying, "It may be my property that is now burning, but no difference,I want to say that I have done wrong in holding a grudge against you, and without asking anything from you, I want to shake your hand and say that I feel no unkindness toward you, and wish you to feel that hereafter we are friends." The man readily confessed his own wrong doing, they were reconciled, and lived in friendship from that day.

He removed to San Francisco in 1866. It was a most commendable spirit which led him to say, "I ought to go where I am most needed," and so his membership in the city began in the Bethel Church on Mission Street. That being sold, and the society having removed to an inconvenient distance from his residence, he belonged successively to Powell Street, Central, and Grace Churches, in the last named of which he waits his coronation. In 1865, C. V. Anthony followed Hill.

The winter of 1866-7 was a memorable period in the history of all the churches in Marysville. Revival influences began to be manifest in the Methodist Church during the week of prayer. Meetings were held and the interest increased. By the close of January thirty new members had been added to the church. Among the earliest of these was James Williamson. He was born in Scotland, Nov. —, 1820. He married Miss Jane Hyslop in 1840. He came to America about nine years afterward, leaving his family behind him. He and his wife were members of the Presbyterian Church in Scotland, but he lost his interest in religion to a large extent after his arrival in California. He settled in Marysville and engaged in the business of a wholesale and retail grocer. He was prosperous and respected. At the time of his conversion it was a financial loss to become a Methodist. He counted the cost and paid the price. His conversion was clear and beautiful. He took great interest in church work, which interest never diminished until death. He had one son with him at this time, the wife, three daughters and another son joined him a few months later. The wife and daughters joined the Methodist Church on their certificates, and became valuable workers with him. One of them married Edward Garrett, one of our most esteemed young members. He and his father-in-law founded the firm of Williamson and Garrett, now so well known in Santa Cruz and other business circles. On coming to Santa Cruz Mr. Williamson became Sunday-school superintendent, an office he held longer than any other person in this, the oldest Protestant Church in California. He died in the faith, Oct. 23, 1893.

In February, 1867, Rev. A. B. Earle came to Marysville. Union services were held in the Presbyterian Church. Mr. Earle said that the revival which followed was the most remarkable in the history of his evangelistic labors. Some years before, in a convention held in San Francisco, a speaker said, "Religion is played out in Marysville." The pastor of the Presbyterian Church of that place, who was present, answered, "It was never played in." At the close of that revival there was probably a larger per cent. of church members according to the population than in any other city in California. That, with what had preceded it, more than doubled the membership of the Methodist Episcopal Church.

Mr. N. Sewell, a county officer at the time, had a pious wife, and was a friend to the church, also a trustee, but had not yet decided the great question for himself. He passed through the great revival without seeming to be moved, but after it was over, at a prayer-meeting that closed the Sunday evening service, he arose and asked permission to join the church. He was received, of course, and very faithfully attended to his duties as a Christian. But he found no comfort, and when asked how he was getting along, his answer was invariably, "It is dark as night." One day he bounded into the study, his face all radient with joy, crying, "I 've got it, I 've got it." "Got what?" "Why, I 've got religion." Then he related to the delighted pastor how he had been out to the Buttes to see a man on business, and how the man, without reason, had abused him, calling him all manner of names, and doing all in his power to provoke him. Sewell said all he came to say, and started for home. On the way he began to think to himself how strange his experience had been. He had not even been angry, he had only pited the poor fellow from his heart. Then he said it came to him, quick as a flash of lightning, that God had been doing a wonderful work for him, and that he had not known it. He then felt sure that he was a child of God. Praising his Savior, he hastened into the city to tell what great things the Lord had done for him. He and his wife still live, spending their declining years in a quiet retreat in San Francisco. A daughter of theirs is the wife of Senaca Jones, a well known member of the California conference.

Personal gratitude requires a brief reference, at least, to a few others of that Marysville church. Sanford Blodget and wife, to whom the church owed much. Mr. Eastman, for many years the clerk of Yuba County, and whose excellent wife went all too early to the bosom of the Savior. Mr. Hartwell, and Mr. McCormack, though not members of the church, were trustees, and helped much in the financial support of the society. Both have since gone to the other world. There are many others, both men and women, who richly deserve to be named in this connection, but time and space forbid. Their record is in heaven. They are scattered, some are dead, some are living elsewhere, and others have taken their places. One of these, Justus Greely, has been a lading layman in the work of Methodism in the State. He represented the conference as a layman in 1864, and was a member of the book committee from 1892 to 1896.

The summer of 1867, saw great changes in the condition of the church building. When erected, a steeple surmounted, rather than ornamented, the roof. A fire wall, a constant source of trouble in rainy weather, rose over four feet from the eaves. The steeple was torn down, the roof raised to the top of the fire wall, making a higher ceiling to the auditorium, while a frame vestibule placed in front of the church added considerably to the seating capacity of the building. The expense of these improvements was over $3,500, but it was all raised in a short space of time. J. N. Martin was pastor in 1868. E. Bannister in 1870. As Dr. Bannister died before the end of his second year, J. L. Burchard filled out the time. In 1872, C. E. Rich. In 1875 Wm. McPheters. In 1877, J. L. Trefren. In 1878, M. Miller. In 1880, S. H. Todd. In 1881, J. A. Van Anda. In 1883 it was supplied by H. M. Sexton. In 1884, W. M. Woodward. In 1887, E. R. Willis. During his pastorate a bellfrey was added to the vestibule, and the bell, which had so long been rung from a platform, placed therein. In 1891, J. P. Macauley was pastor. In 1892, C. H. Beechgood. In 1896, T. Filben. In 1897, C. J. Chase. At this last date there were 76 members and 6 probationers. There were 120 scholars in the Sunday-school. They paid the pastor $1,300. The presiding elder, $100. The bishops, $8. Raised for missions $63.

San Francisco has the finest harbor in the world. From the beginning of the gold excitement to the present time the ships of all nations have been found there. Wm. Taylor was a man that never saw a fellow man that he did not plan to get at him, to save or help him in the Christian life. He was not long in San Francisco before he began to look after the sailors. At all times they constituted a large part of the congregations that gathered to hear him on "Long Wharf." By the time of the conference meeting of 1851 it was thought best to give him that work alone,—at least as much alone as he would ever take any one work. So the appointment was made before there was such a thing as a Bethel in existence. We can here only outline the history of this movement as it went through its various changes, from a floating ship in the harbor, to the imposing structure which now stands on California Street.

The first effort to secure a sanctuary for the seamen was made by purchasing the old ship Panama, and mooring it to Davis Street Wharf. It changed its locality more than once while it was afloat. A lecture room was fitted up between decks that would seat about 300 people. The expense, up to this point. seems to have been $2,000. Services were first held in the lecture room Nov. 16, 1851. A church was aterwards built on the main deck, which was dedicated April 24, 1853. In 1856, D. Deal became pastor. At that time Taylor reported 59 members, 5 probationers, and 2 local preachers. Under the lead of Mr. Deal a lot was bought near the foot of Mission Street, the church taken from the deck of the ship, and erected on the lot. This was dedicated Jan. 25, 1857. In 1857, J. B. Hill In 1858, J. Daniel. In 1859, C. H. Northup. Mr. Northup concluded that an advantage would be gained if the name of the charge was changed. "Bethel" always seemed to indicate that the place was exclusively for sailors. He desired to bring in another element, from whom he hoped better things, and so secured a change from Bethel to "Mission Street Church." This gave great offense to many. Some were for contesting the question in the courts. The conflict was at its worst when the conference of 1860 met. Questions were put to Bishop Ames by the wholesale, but he was not willing to take any part in the matter. Great expectations were entertained that he would have to decide the question when he came to read out the appointment. If he called it the Seamen's Bethel, it would help the malcontents, but if he called it Mission Street Church, it would score a triumph for Northup. Knowing all this, a sensation was produced when the bishop quietly said, as he came to this charge, "Brother Northup will work in the same place he did last year." The next year, and thereafter, until the property was sold, the name of Bethel still adhered to this charge. In 1861, it was left to be supplied. In 1862, A. Bland. In 1863, J. R. Tansey. In 1865, R. W. Williamson. In 1867, Wm. Hulbert. In 1869, Hulbert being still the pastor, the name was changed to "Bush Street and Seamen's Bethel." Previously, C. E. Rich, acting as city missionary, had bought a lot on Bush Street, near Devisadero, and proceeded to build a house of worship thereon. Owing to a financial crash that happened about that time, the church was left badly in debt. As soon as the two charges were united the property on Mission was sold, and the proceeds used to pay the debt and build a parsonage. In 1869, when the Bethel ceased to be a church, it had 60 members, 5 probationers, paid its pastor $1,100, and seems altogether too much alive to be counted dead. But really that was the end of the Seamen's Bethel so far as Methodism is concerned. Great indignation followed, some threatened law suits, and some left the church. This occured the very year that Northup died, the man of all others most intent on having the enterprise disconnected from a seamen's organization. Henceforth we have only to follow the fortunes of the Bush Street Church and California Street, its successor.

E. S. Todd was pastor in 1870. A. J. Nelson in 1872. In 1873, E. R. Dille. In 1876, D. Deal. In 1878, W. Peck. Peck's health failed before the close of his second year and Dr. Crary, whose family belonged there, was pastor until the close of the year. In 1880, R. L. Harford. During the two years of Dr. Harford's pastorate, the church was much enlarged and improved. In 1882, T. H. Sinex. In 1885, F. D. Bovard. In 1887, E. D. McCreary. In 1889, T. Filben. This pastorate lasted five years. During this period the last transformation took place. The church was sold, a lot was bought on California Street, and the present beautiful building erected thereon. A heavy debt was contracted, in part owing to promises having been made the pastor that were not kept. But for the generous aid of other churches it would have been lost to Methodism. In 1894, W. R. Goodwin was pastor. In 1896, J. W. Phelps. He was the pastor at the close of this historical period. The following are the statistic: Members, 130. Probationers, 5. One local preacher. 150 sunday school scholars. Church valued at $50,000. Parsonage, $4,000. Paid pastor, $1,560. Presiding elder, $70. Bishops $14. Raised for missions, $110.

CHAPTER VI.

Church Enterprise.

It almost takes one's breath to see the audacity of those pioneers. That conference meeting of ministers, little more than a ministerial association in character, came together to consult, to resolve, to do. They projected a depository. They founded a newspaper. They instituted a college. The strangest fact of all is that all those early enterprises have lived. They live to-day. They will live for generations to come. They deserve to live until the end of the world. In this chapter we shall give a brief outline history of each.

THE BOOK DEPOSITORY.

We have seen how Isaac Owen had two thousand dollars worth of books doubling Cape Horn while he was climbing the Rocky Mountains. We have seen how a room was fitted up in connection with Powell Street Church, the books placed there under the care of the pastor, and thus a beginning was made in January, 1850. The approbation of the little band was cordially given to these preliminary steps, by electing Wm. Taylor book agent. They did more. They spoke decidedly of the needs of this field, and of its claims, in language intended for the agents in New York, and also for the general conference to convene the following May. And now let us see what was done. The books, and the *Advocate* office—those inseperable companions—went with Taylor on the Bethel Ship, where they floated on the tides of the bay. Here they remained until the arrival of Alfred Higbie, whose connection with the affair shall be given in his own language. Mr. Higbie came on business for a New York firm. He reached San Francisco May 10, 1852. Having attended to the business that brought him, he engaged in helping Taylor and Simonds in the office on the Bethel, which was then out in the bay. Mr. Higbie says, "In order that the books and periodicals might be more accessible to the people of the city, and that the *Advocate* might have a more suitable office, I proposed to brother Taylor to hire a room on Clay Street, to remove the books and *Advocate* office from the Bethel to it, put in quite an assortment of other books and stationary, and in fine to open a regular book-store. He thought well of the proposition, and about the first of January, 1853, everything was moved to 153 Washington Street, additions made to the stock, and the store opened.

"About the first of January of the same year, Chas. Pierce, formerly connected with the branch depository of Boston, arrived in San Francisco. He proposed to go into partnership with me, and also offered his services to the publishing committee as agent for the *Advocate*. His proposition was accepted, and he appears as agent in the *Advocate* of February 17, 1853. Soon after this date brother Pierce bought an interest in the *Evening Journal,* and gave most of his time and attention to that paper, and so the work of the depository and *Advocate* fell into my hands. The room on Washington Street proved too small for our purpose, and I proposed to brother P. to go out and prospect. He hastily, and without further consultation, hired a band-box sort of a place on Montgomery Street, for $500 a month. We were held to the contract and had to move in, though Pierce at once withdrew from the concern and gave his whole attention to the *Journal*. The publishing committee then asked me to take the agency of the paper, which I did. As the sales amounted to but little more than the rent, it was evident that we must move again. The next place occupied was on the northeast corner of California and Montgomery Streets. Here we secured a very large and suitable room for the depository, and a fine room in the rear for the *Advocate*. We stayed but a single month in the band-box, and, by renting a corner of the new store-room, we reduced the monthly rental to $150. At this point R. P. Spier became a silent partner."

Business now increased, and everything seemed to indicate prosperity, when an event transpired that changed their prospects. Less than a year passed when the owner, Samuel Brannon, ordered them to move out. As the property was leased, he could not force them out unless he paid damages, but damages were assessed and paid, and about the first of January, 1854, the affair was moved to Clay Street near Montgomery. Higbie drew out, Allen became a partner, and under the firm name of Allen & Spier, the book depository was long kept. It is true that during the whole time after the books were taken from the Bethel, neither the church nor conference had control in its management, still the books of our Concern were kept, sold at the usual discount to preachers, and the store was a place of resort for them, very similar to the one afterward owned and controlled by the Church.

The election of E. Thomas as editor was followed at no great distance by the appointment of R. McElroy as agent of the New York Book Concern. He was born in Albany, N. Y., June 27, 1827. He was converted at the age of sixteen. Went out to work under the elder when twenty. He was received on trial in the Troy Conference in 1848. Received his elder's order from Bishop Janes in 1852. Came to California with impaired health the next year. In 1857, by request of the conference, he was transferred to this. He had done one year's work in the pastorate previously, organizing a church at Knight's Ferry in 1855. But his work in the department of literature, and more recently as a layman, has made his name well known on the whole Pacific Coast. From 1856 to 1868 he was not only agent for the *Advocate* and book depository, but really assistant editor of the paper, probably writing more editorials than the editor himself. In 1868, Thomas was elected one of the book agents of the New York Concern, with the understanding that he was to reside in San Francisco, and then McElroy turned his attention to business, in which he has been greatly prospered. He was married in San Francisco, his wife being one of the elect ladies prominent in church, missionary and benevolent work. In 1872 Mr. McElroy located, but has always held his position in the local ranks of the ministry. A part of this history can be best told by him.

"As early as 1858, plans were inaugurated by the editor and agent to establish a Book Depository in San Francisco. Correspondence with this in view was opened with the New York Book Concern, and at first a few Sunday-school books were received. These were kept on sale and for gratuitous distribution. Soon the demand for our publications became more general, and a line from the whole catalogue was ordered. Our newspaper office became too strait for the business, and thoughts were turned towards securing larger quarters. A permanent home was greatly desired, and as we could get no money from New York with which to purchase a plant, the editor went out among the friends of the church and solicited funds for such a purpose. He secured $2,500, which became the nucleus of our book depository property in this city. A lot on Sutter Street, just east of Montgomery, was purchased for $5,000. Half the amount was paid with the contribution money, and a mortgage on the property was given for the rest. Meantime the lot was rented for a cattle yard, and its monthly rental paid all accruing interests, taxes, incidental expenses, and left a small margin for a sinking fund. As time went on our lot ebgan to appreciate, and when it was worth $12,000 it was sold, and the money invested in a lot on Mission Street, near Third, and a three-story brick building erected thereon. At the completion of the building our capital had been consumed, and a debt of $5,000 had been incurred. This debt was subsequently paid by the New York Concern, and the property was deeded to them. The general conference of 1860, under the influence of our delegation, ordered the purchase of property, and the establishment of a depository as soon as practicable. By conference time in 1865, the books and paper were in their new quarters, and with great rejoicing it was learned that the change had diminished the expense of the *Advocate* $2,000 per annum."

The breaking out of the war and the consequent change in the character of the currency led to a serious complaint against the management of the depository. California never departed from a gold standard during the entire national conflict. The Book Concern in New York, which always had control of our depository, conducted all its business on the basis of greenbacks, except with California. Still we had to pay just as much in gold for our books as we would have to pay in New York in currency. Some refused to order any more books from the depository, prefering to deal with New York, and in that case the bills were always settled satisfactorily in greenbacks. The discontent culminated in 1871. The delegates elected were pledged to secure relief, if such a thing were possible. J. R. Tansey, W. J. Maclay, Otis Gibson and J. H. Wythe were the ministerial, and R. G. Davisson and Edward Moore the lay delegates. They did their work well. A publishing committee was appointed by the general conference with such powers as had never been given before to any body on this Coast. They were to fix the cost of books, as well as the price of the paper. They were to nominate the agent, those at New York having power to confirm or reject. The committee consisted of five, three ministers and two laymen. Those appointed were: ministers, J. W. Ross, George Clifford, C. V. Anthony; laymen, S. Mosgrove, and E. Moore. They nominated J. B. Hill, than whom no better could have been made. He was, after a little contention with the agents at New York, confirmed, and by the next conference session a new regeme was fairly inaugurated. It had long been seen that our location on Mission Street was an unfortunate one, and the next thing undertaken by the committee was to move to Market Street. A room was rented and the books moved. The property was sold for about $33,000 ne..

But though the New York agents readily agreed to the sale, they were less willing to buy. They wanted the money sent to New York. This could never have been done without a lawsuit. After considerable conflict, and the loss of a most excellent opportunity, they consented to the purchase of the lot now in use, for $25,000. The decision to buy that ground was reached one dark foggy night by the side of a huge bonfire in Pacific Grove, the only place where the committee could, at the time, be got together. We need not longer continue this history, except to say, the New York agents added sufficient to what we had, to put up the building at 1037 Market Street, and in recent years have treated our interests with all the consideration we could in reason expect.

Our faithful and greatly beloved agent died October 5, 1886. He had for some time previously been unable to attend to the work of the depository except in part, and it was neessary to have a successor as soon as practicable. The man was soon selected, and J. D. Hammond was appointed. He had been since 1868 connected with the Nevada Conference, which naturally threw him into the interests of our work here. When the Nevada Conference was made into a mission he fell into the California Conference. His father was a member of the Genesee Conference, and he a native of the State of New York. He graduated in 1866 from the Aleghany College, and married Miss Sarah E. Powers the same year. He at once united with the Genesee Conference, his first appointment being to the Clarence Seminary at Evansville, from which place he came to California, only to pass on to his work in Nevada. His desire to come to this Coast grew out of a conversation with Dr. Thomas, his father's particular friend. Dr. Hammond represented the Nevada Conference in the general conference, during most, if not all the time he belonged to it. He represented the California Conference in the general conference of 1892. He was a member of the Nevada Senate from Ormsby County two terms. He was thirteen consecutive years a presiding elder in Nevada.

One other personality deserves attention in this connection. Ever since the fall of 1868 the most prominent employee of the depository, excepting only the agent, has been Wm. Abbott. To pastors and the people attending Central Church, he has been in the lead as a layman. He was born in Brockville, Ontario, Canada, in 1840. He came to California in 1862. When Central Church was organized he became a regular attendant upon its services, and an active member of the Sunday-school. He did not then belong to the church, having scruples about joining because of his exalted ideas of the character involved. At a watch meeting held at the close of the year 1867, Dr. Thomas conducting the services, he decided the question and gave his name to the church. His decision proved to be his conversion.

The year 1868 became a somewhat important date period in the life of Mr. Abbott. That year, in its first hour, he joined the church. That year he returned to Canada and married the woman whose life has so happily blended with his own. That year, in September, after his return, he entered the depository, where his life work was to be done. During the whole history of the Central Sunday-school, until quite a recent period, he was never absent from its sessions unless out of the city. As secretary, assistant secretary, assistant superintendent, or superintendent, he has been an integral part of it. He has been also one of the most faithful of the official members of the church. His work in the city church extension movement, in the California Bible Society, and in the State Sunday-school Association can never be forgotten.

THE CALIFORNIA CHRISTIAN ADVOCATE.

Hear Dr. Briggs on the origin of the *Advocate*. In an article published in that paper December 30, 1896, he says: "We had met in the parlor of D. L .Ross on Stockton Street, and consulted and planned, as bravely as though we had been a conference in both name and dimensions. We seemed to hear the tread of the coming millions, and must have an organ—what is a church without an organ? Our population was largely made up of men in the full vigor of life, endowed with the highest average intelligence known to history, drawn by mercenary motives and impelled by an energy which seas and mountains and rivers and rocks could not discourage. In one respect our plan was apostolic, we went by two and two, and preached and canvassed as we went. If the coöperationists will pardon such a heresy, we found competition the very best method of coöperation. I vividly recall trips among the mining camps with the tireless brother Owen, he taking one side of the street and I the other of whatever passed for a street, entering every brush tent, canvas store, cabin, saloon, and gambling house with surprises of both success and failure."

The paper, starting under such auspices, began its issues on the 10th of October, 1851. Its name, authorization and terms were as follows: "*California Christian Advocate*. Is published weekly in San Francisco under the patronage of the California district, Methodist Episcopal Church. Committee of publication Daniel L. Ross, J. B. Bond, Isaac Owen, M. C. Briggs and S. D.

Simonds. M. C. Briggs and S. D. Simonds, editors. "For one year, $6.00; for six months, $3.50; for three months, $2.50. Single copies 25 cents." The reader probably says, "A pretty high price, how large was it?" Four pages, each about 16 x 22 inches. At the price named there were no dividends to managers, no salaries to editors. Neither were these commissions to agents. The pastor who collected a subscription was expected to send the whole amount, and send it quickly. With all that, there were times when the brethren had to step under heavy deficiencies, paying them out of their own meagre salaries. When Mr. Dryden returned from the conference session of 1853, he had no watch. He had given it to keep the *Advocate* going. The second volume reduced the price to $5.00. Not only had they reduced the price, but they increased the size. The increase was very little, only about an inch each way, but it was a hopeful increase and indicated progress. In 1863 the price was made $3.50. In 1879 it was made $2.70. Not long afterward it was $2.50. In 1879 it was made $2.70. Not long afterward it was $2.50, where it remained until very recent times, when it became $2.00.

The changes of the head may be of interest to some. The first was certainly a very expressive and appropriate one. The *Golden Gate*, with Telegraph Hill in the foreground. A cross rises from the hill, on the shaft of which are the words, "love," and "knowledge," and on the cross beam, "a new church." In 1855 the head was changed so as to admit the words "and temperance Journal." One page at that period being given to temperance matters, mostly to reports of work done by, and for, the Sons of Temperance. When Thomas assumed the editorial management the artistic head was left off, and the name of the paper, in various type, has been the head until an artistic one was restored by the present editor.

Dr. Briggs retired from the editorial management August 26, 1852. S. D. Simonds resigned in 1854, but was re-elected in 1855. From 1854 to 1855, J. D. Blain one of the members of the publishing committee, did most of the editorial work. In 1855 E. Merchant was traveling agent and associate editor. While Thomas was editor it became an eight-paged paper. After three terms, Thomas retired from the editorial management and H. C. Benson took his place. This was in 1868. For twelve years Dr. Benson wrought with his brethren in every department of the interests of the church, nor did any one ever question the motives of the man, nor the fidelity of his character.

At the general conference of 1884, B. F. Crary was elected to the editorial chair. Twenty years before he had been elected editor of the *Central Christian Advocate* by the same body. He came with age, experience and ability. He was a native of Jennings County, Indiana. He was educated at Pleasant Hill Academy, Ohio. At first he studied law and was admitted to the bar. In 1845 he joined the Indiana Conference, being then but twenty-four years of age. In his earlier work he was very popular as a preacher, but in after years he was more successful with the pen. He was president of Hamline University in 1857. In 1861, in the State of Minnisota, he was elected superintendent of public instruction. He was a member of seven general conferences, and at one time received a large vote for bishop. Previous to his election, he had been several years a presiding elder of the Colorado Conference. Over that vast field, in advanced age, he had traveled and preached with a vigor that has shamed many men of lesser years. He was possessed of a robust constitution, the only drawback to his physical condition being an incurable deafness, which artificial helps but partially relieved. He became paralyzed soon after his re-election in 1892, and for some time his wife attended to his editorial duties, and right well she did them. He died in great peace, March 16, 1895. Dr. Nelson said of him, "He was a vigorous, energetic man, with a military mein, full of humor, bubbling over with life, a pithy, pungent sentence maker."

Some time before Dr. Crary's death, Winfield S. Mathew was appointed to assist in editing the paper. In 1896 he was elected editor by the general conference. Dr. Matthew is a native of Illinois, born in Patton Hill, May 6, 1848. A graduate of the Northwestern University, took a partial course in Garret Biblical Institute, came to California in the fall of 1887, eleven years after he had joined the Illinois Conference. He was Dean of the College of Liberal Arts in the University of Southern California, also vice-president of the University. He served the Church in University Park one year as pastor. He carries the *Advocate* beyond the period included in this history.

OUR EDUCATIONAL WORK.

The Methodist Episcopal Church has no reason to blush over its efforts to promote Christian education in California. Three schools sprang into life about the same time. The Santa Cruz Academy, of which at one time much was expected. Edward Bannister, of blessed memory, began a school of high grade in San Jose, with Judge Hester, Capt. Joseph Aram, Tingly Reed, and Mr. Vestal as trustees. Then there was a school begun in Sacramento by James Rogers, which was adopted by the conference meeting of 1851. These schools were instituted in a period when society was too chaotic to attempt the establishment of public means of education, and they were continued until the State could supply the need, a point reached earlier than one would have been willing to predict. The one at San Jose, designated the California Wesleyan College by the conference meeting of 1851, after a change of name, and a change of location, became the University of the Pacific.

Concerning the Sacramento Academy, the writer has been unable to obtain much information. It does not appear in the list of appointments in 1853, yet R. B. Stratton had it in charge for a time, Mr. Rogers receiving a pastoral charge. The first teacher of the school at Santa Cruz, was H. S. Loveland, who seems to have failed utterly in maintaining a character to warrant such a position. C. K. Ercanbrack, a located preacher, next took charge. He taught until the appointment of D. A. Dryden, when he left for Watsonville, where he was long known as one of the most liberal supporters of the Methodist Episcopal Church in that place. His body sleeps in the cemetary of the city of which he was so long a leading citizen. Dryden did not long teach, but was followed by G. W. Frick, whose work was rather public than private, even at first, and soon became such in fact. With the introduction of the public school the end of the Academy came also. There never had been any non-resident scholars, nor anything but primary instruction imparted. Mr. Frick was not a preacher, nor ever had been, but was a valuable and consistent church member, and among our most cherished workers. He went from Santa Cruz to Petaluma, and thence, when the temperance colony was founded, to Lompoc. There both he and his wife died recently. His wife, a most excellent woman, was a sister of J. W. Bryant, a well-known member of the California Conference.

We now turn to consider the central interest of our educational work. It ought to be here recorded that in June, 1852, Professor Kimberlin, long connected with our college at Santa Clara, was conducting a school called the "San Jose Academy," of which his wife was a successful teacher. High praise was awarded to this institution by W. J. Maclay in a letter to the *Advocate* of that month. Whether that school had any connection with Dr. Bannister's early efforts, the writer is not able to say. It is only certain that the last named party was teaching such a school previous to the conference meeting of 1851, and that at that conference he was appointed to the California Wesleyan College, a mere projected institution. Not long after the conference it was decided to locate the college at Santa Clara. It was about April, 1852, that the name was changed to the "University of the Pacific." The coeducation of the sexes was as yet an almost untried experiment, and there was at once a female department developed in connection with the University. Before the close of 1852 this school was opened, Mrs. M. C. Briggs being the first principal. The students never recited together with those of the college, and rarely, if ever, to the same teachers. The following was the faculty as constituted in 1854: M. C. Briggs, president; W. J. Maclay, professor of Latin and Greek; A. S. Gibbons, professor of mathematics. Female department, Mrs. Ellen Green Briggs, preceptress; Mrs. S. H. Way, teacher of mathematics, Latin and Greek. It appears that Dr. Briggs did not long remain in the presidency, and Dr. Bannister followed him in the same year. This year the first regular college class was matriculated. It consisted of three, all of whom graduated in 1858. Mr. Lane, a prominent lawyer for many years in San Jose, was one of them. In 1855 W. J. Maclay was elected president and A. S. Gibbons returned to the pastorate. J. Rogers was principal of the female college. In the year 1856-7 Thomas M. Gatch was a professor in the University. He was born in Milford, Ohio, Jan. 29, 1833, a grandson of Phillip Gatch, a minister of distinction in the early years of Methodism. On his mother's side he was a grandson of Francis Asbury McCormick, also a preacher of distinction, who organized the first church west of the Aleghany mountains, in Milford, where Gatch was born. Both of these men were chaplains in the Revolutionary War. Dr. Gatch graduated from the Ohio Wesleyan University in 1855. The next year he came to California. He chose teaching for a profession and has spent his life in that work, though mostly in Oregon and Washington. Along with Gatch came O. S. Frambes, destined to spend more years in California than his associates. He became a minister and is now at work in the Southern California Conference.

In 1857 W. J. Maclay retired from the presidency, and A. S. Gibbons was elected in his place. J. Rogers remained at the head of the female department, and J. J. Cleveland was elected a professor. In 1858 the University was declared to be "in both departments, in a high state of prosperity." Of course, this refers mainly to the success of the institution in regard to teaching; of its financies we shall speak further on. The only changes this year which appear in the conference minutes, were that G. S. Phillips was made principal of the female college, while Rogers was placed in the University to teach. Professor Kimberlin had already for some time been teaching in the same department. His work in the institution was scholarly, and continued for several years. When his connection with the school ended he remained in Santa Clara, where he still lives, at a ripe age, waiting for the glory beyond.

In 1859 A. S. Gibbons resigned the presidency of the University and went East, where he remained for several years. Dr. Bannister was again at the head. W. S. Turner was professor of Latin language and literature. At this time a medical department was added. It was located in San Francisco, Drs. Cooper, Lane, and Gibbons conducting it. Two graduates were reported in 1860. It remained connected with the University but a few years, and then became the Pacific Medical College, in which form it has continued to do important work until now.

Let us take a look at the institution two years later. Professor Turner has resigned, J. Dickinson has been elected Professor of Natural Science, and D. Tuthill has been principal of the female department. In 1867 a new man appeared at the helm of the University. One whose work in that department of Christian enterprise cannot be too highly estimated. It has been asserted by those who ought to know, that Thos. H. Sinex saved the University to the church. As president or professor, he served the institution eleven years during the most critical period of its history. We shall say more of him in another place. Milus S. Gay, an alumnus of the college, and the son-in-law of Dr. Sinex, did several years of valuable teaching in the University during these years. After resigning his professorship, he entered into business in San Jose, was a superintendent of Centella Sunday-school for several years, then passed prematurely—so it looks to human eyes—to his eternal home. The female department of the school disappeared in 1869, thenceforth the University wheels into line, very sensibly as events have shown, in the rule of co-education. In 1870 A. J. Nelson and A. K. Crawford were elected professors. They remained but one year in that position, and will be considered at another time.

Quite a change occured in the teaching force of the school in 1872. Sinex took a professorship and also acted as agent, while A. S. Gibbons, returning from the East, after a successful career in teaching there, was again at the head of the University. J. N. Martin now appeared as Professor of Ancient Languages, and began a course of useful labor which lasted longer than that of any other man connected with the University. Dr. Martin was born in Augusta, Ontario, Canada, Oct. 10, 1823. His parents, John and Annie Martin, were pillars in the Methodist Episcopal Church. He was happily converted in his native place a little while before he was fourteen years of age. He immediately united with the church in which he had been raised, and to that bond he has ever remained true. Without bigotry of any kind, no one ever questioned the loyalty of Dr. Martin. In 1838 he removed with his parents to Ogle County, Illinois, and settled on a farm. He entered Mt. Morris Seminary with the first class of students that ever attended it. In 1844, he entered old Wesleyan, at Middletown, when Dr. Olin was president. He graduated in the full classical course in 1847, with such a goodly fellowship as Bishop Andrews, Drs. Winchell, Cole, King, and Judd. He entered the educational work in which he spent most of his life. He served as professor in Galena Seminary, and in Rock River Seminary, before entering the conference, in 1858. After occupying several important charges in the Rock River Conference, he accepted a position to teach in Minneappolis. While waiting for the college to open, he supplied the church left vacant by the election of Dr. Crary to the *Central Christian Advocate.* Two years later he came to California. While professor in the Rock River Seminary, he became acquainted with Miss Mary Ellen Murphy, a student in the school, from Minneappolis. She became his wife in 1856. A more happy union could not well be conceived. The habit contracted in school has adhered to her through life; he is always called by her, "Professor Martin," though generally in a much abbreviated form. In 1890, he resigned his chair in the college on account of ill health, and was made supernumerary to the conference. He was elected Professor Emeritus to the University, the only man so honored. In 1894 he was placed on the superanuated list, where he awaits the final crowning.

In 1878 Dr. Gibbons retired from the presidency, and Dr. Sinex from the professorship. C. C. Stratton became president. He joined the Oregon Conference in 1858, and afterward graduated from the Willamette University. He represented the Oregon Conference in the general conference of 1872, but did not return, serving for a time as pastor of First Church, Salt Lake City, whence he came to California. Having served as pastor at San Jose for three years, he was elected president of the University. Dr. Stratton was very popular as a preacher, and his frequent trips over the State, dedicating churches and preaching for all denominations, helped greatly to advertise the institution of which he was the head. It was considered a great calamity when, in 1887, he accepted the position of president of Mills' College. It proved to be a calamity to him. His character was seriously called into question by Mrs. Mills, who had been chiefly responsible for his being there, and in 1890 he returned to his old field of labor in Oregon. At the same time that Stratton came, came also T. C. George, who proved to be one of the most successful teachers the institution ever had. Of him, more hereafter.

When Dr. Stratton resigned it was some time before another was chosen. A. C. Hirst was then selected. He joined the Ohio Conference in 1870. He was an eloquent preacher and a scholarly man. For a few years the University prospered, as indeed it had done before. Then troubles arose, as troubles will. A question of seating a congregation on Sunday is not of itself a great question, not even anywhere, but especially in an institution of learning, but a small thing may be made serious if successfully missmanaged. In this instance the success was complete. We lost students, we lost Professors Hayes, Thoburn and George, and finally Dr. Hirst resigned.

Isaac Crook followed Hirst. D. W. Chilson became Professor of Natural Science, and W. D. Crabb, Principal of the preparatory department. Dr. Crook was from Ohio and a man of ability. He worked hard but accomplished little. It was a period of great depression. Stanford, with its immense endowment, was but a few miles away, and the State University was more popular than ever. Competition with these seemed a hopeless struggle. At the end of two years Dr. Crook resigned and returned East. This was the darkest period in the history of the school, but it would not die. The fidelity of a few saved it, as it had been saved by Dr. Sinex and his co-adjutors years before. Among these faithful ones two members of conference must first be named. They are Professors W. C. Sawyer and M. S. Cross, both men of rare scholarship and teaching ability. Also three daughters of W. T. Mayne, a well-known and justly loved member of our conference, a man wonderfully blest in the character of his children, Bessie, Anna, and Lulu Mayne. The first was an alumna of the State Normal School, at San Jose; the other two were alumnae of our University. The examining committee gave it as their deliberate opinion that Miss Lulu Mayne was the most proficient scholar in Latin and Greek they had ever seen finish a classical course. In 1896, Eli McClish was chosen President. He carries the University out of the period circumscribed by this history. Let us now go back and consider other changes, other institutions, and especially the financial aspects of the University of the Pacific.

Some might suppose that those early Methodists went at college-founding without a proper conception of the financial interests involved. Such, however, is far from being the truth. They saw a need and resolved to provide for it. They knew that an endownment was as necessary as buildings and professors. At the conference meeting of 1851, they resolved to set about raising an endownment for the college they were projecting. Money was plenty at the time, and nothing was more natural than for them to suppose that it would be freely given for so glorious a purpose. It would have been so given if all had been like them. But very rich men were by no means so common as one might suppose, and those who had a good start toward it were very intent on using it in a way to make a great deal more. The history of our educational work has been a series of disappointments in regard to the willingness of men of means to support the cause of Christian education in an adequate manner. But let us turn to consider facts.

The first building erected for college purposes was a frame, which stood in the town of Santa Clara, near the site of the church. This became the female college both for recitations and dormitory. Here the school began in 1852; the *Advocate* notices the beginning of the second semister in January following. Charles Maclay was in charge of the boarding department. The date of the construction of the college of liberal arts,—to use a phrase not then employed,—is not in possession of the writer. It must suffice to say that early in the fifties, a lot was secured in the central part of the beautiful town of Santa Clara, upon which was erected a brick building three stories high. It was a very unpretentious structure, both inside and out, but it cost in those early times a great deal of money, and the money was not forthcoming with which to pay for it. The debt became so great a burden that the trustees were constrained to take the money raised for endownment purposes with which to get rid of it. This appears like a serious blunder, but who that had not the work to do can find it in his heart to say hard things of these heavily-taxed men?

Under instruction of the trustees, and without other compensation than that received from his district as presiding elder, Isaac Owen set at the work of raising an endownment. It was to be done by the sale of scholarships, some of which were for life, but most of them for four years, or at most for a limited period. We have seen what was done with the money, but the effects upon the institutions it took years to realize. As soon as school was opened, there came a swarm of students presenting their scholarships for tuition. But how were the professors to be paid? Here was a trial that followed the enterprise for years. Again and again the preachers, with a few generous laymen, relieved the necessities of the case, while the professors always lived on ridiculously small salaries. There was but one permanent relief, and that was by endowment. Even this was largely hindered by the former abortive attempt in the same direction. It would weary the reader beyond endurance to recite the story in full, the measures employed, the agents sent into the field, the begging, and the beseeching, in this race after the will-o'-the-wisp of an endownment. We come at once to the next great measure adopted, and the change it involved.

Greenberry R. Baker came to California from Ohio, on account of health. For a time the change seemed all that he could wish. He had long felt that it would be his duty to enter the regular work if his health should warrant it. Supposing the long-desired object accomplished, he began work as a supply. His success was such that in 1861, following the advice of the Church, he was received on trial. He was a man of quick perceptions, active mind, rapid motion, pleasant face, and commanding appearance, in a word, having the best elements of a successful financier, or agent. This was seen by the brethren, and in 1864 he was appointed to that work in connection with the University of the Pacific. The institution, in spite of all that had been paid from the conference, was about $20,000 in debt. His first care was to pay that off, and he did it. It was his suggestion that the locality be changed, and that land be bought between Santa Clara and San Jose, which could be resold at a profit, reserving a campus for the college. The trustees gave consent, the conference of 1866 took hold of the matter with enthusiasm, 450 acres were bought, a campus of twenty acres reserved, the balance was laid out in streets and lots, and put on the market. The first sale was in August, 1867. At the conference following, the trustees reported assets worth $125,000. The success of this undertaking was due almost entirely to the skill of Mr. Baker, whose mind had planned, and whose enterprise and industry had carried it through. He had been true to his favorite maxim, "Not slothful in business." At least $40,000 ought to have been reserved from the proceeds of this investment for endowment purposes. If this had been done, it would have materially relieved the University of its great financial pressure. This was the desire of Mr. Baker, whose energetic defence of the measure on the floor of conference will never be forgotten by those who heard him. But soon there were other debts to pay, and there were buildings to be erected, and there were teachers to pay, and no money to pay them unless this was taken. Perhaps the one who criticises the action of the trustees would have done the same thing if he had been in their place. However, the change in the long run was a benefit to the institution. The best years the school ever had followed in the wake of the founding of College Park. Mr. Baker did not long survive his good work. In April, 1869, he contracted a severe cold, from which he never fully recovered. He passed to his reward, on the 29th day of October, 1869. He was a native of Westmoreland, Penn., and was born May 1, 1845, moved to Ohio when a boy was converted and joined the Methodist Episcopal Church when eight years old, always remaining faithful to his early vows.

It is a peculiarity of institutions of learning that prosperity increases their need of more money and heavier endowments. In 1872, this necessity culminated in an effort to raise a partial endowment upon an entirely new plan. The preachers, weary of waiting for the laity to do it, resolved to take the matter in their own hands and raise $20,000 for the purpose. But in order to prevent the alienation of the funds so raised, they proposed to keep them under their specific direction. Accordingly, they proceeded first to incorporate the conference in compliance with the laws of the State. The trustees provided by the incorporation were to invest the funds paying only the interest to the trustees of the University. With this understanding, over $30,000 were subscribed, most of it by the members of conference. It was never all payed, but enough was realized to more than meet the amount originally proposed. This, though far from an adequate relief, has been a great help in the further progress of the University. Before taking leave of the temporalities of this institution, let us look briefly at some others the church has fostered, especially that at Alameda and Napa.

In the early fifties, the "Oak Grove Institute" was projected. Among the oak trees that everywhere dotted the peninsula of Alameda, at a point near the narrow neck that connects the peninsula to the main land, they built a two-story house for recitation rooms and dormitories. David Deal threw his soul into the enterprise, and Dr. Bannister for a time directed its teaching department. The conference never assumed any financial responsibility of the school, but appointed committees of examination, and accepted the patronage of it. In 1857, Wm. Grove Deal took the institution, both as principal and proprietor. He kept it two years, when the property was given up to pay its debts and become the summer residence of Mr. Sather, a banker of San Francisco.

There was for several years an institution in the list of appointments called "The Stockton Female Institute," with H. W. Hunt, a member of conference, its principal. It was never anything but the private property of the principal, though commended by the conference to the patronage of the Church.

Henry W. Hunt was a Southern man, and a Christian gentleman. His wife also was a Southern lady, with all the word means. Never were two more equally yoked together. They had no children, but adopted several, to whom they gave faithful parental care and affection. Mr. Hunt was born in North Carolina, in 1801. He was taken when a child to Tennessee where he was raised. He was converted and joined the church when only ten years old, which accounts for the beautiful symetrical character he possessed. He entered the Kentucky Conference in 1823, and did effective service for five years. Infirm health led him to take a supernumerary relation, and after a time he located. He spent the balance of his life mainly in teaching. Through all the vicissitudes of the slavery excitement he remained loyal to the old church. While living in Arkansas, his life and property were in danger because of his preference for the church of his youth. He came to California in 1856 and immediately began teaching in Stockton. In 1860, he presented his certificate of location to the conference and was received. He died happy in the Lord, in 1874. The wife followed a few years later, finding faithful care at the hands of a niece to whom she had rendered a mother's duty in the days long gone.

A school called the "German Institute," was held in the basement of the German Methodist Church, in Marysville. It was well attended while G. H. Bollinger was teacher, but was given up soon after he left the charge.

1862, W. S. Turner became principal of the Napa Collegiate Institute. It was strictly a personal enterprise, though the conference readily consented to his appointment. In 1867, Mr. Turner sold his interest in the school, and returned to the pastorate. In 1870, the property was offered the conference for a church academy. The committee on education, of which the writer was a member, had the matter under advisement for a long time, and much opposition to the measure was expressed. The fear was entertained that it might in time become a rival to the University. Not until a sacred promise was made that it should be kept as a feeder to the University, never teaching more than the preparatory branches, could the committee be prevailed upon to recommend the adoption of the school. The conference consented to adopt the report of the committee on the conditions named, and the Napa Collegiate Institute became the property of the Church. It was for a number of years quite a success. Able teachers were employed, many students from the patronizing territory went to it, graduates with academic honors left it in goodly numbers, and all felt that no mistake had been made in adopting the school. In 1886, it became a college in direct violation of the promise made when received into the conference as a Methodist School. This largely increased the expense, without materially increasing its revenue. Still it went on in its career as a college until 1895, when it ceased to exist in any form as a denominational school. The story is soon told.

In 1892, under the especial inspiration of C. H. Payne, secretary of our Board of Education, the conference decided to consolidate our schools. The University of the Pacific was to be located, at least constructively, in San Francisco. It was to be the head of two colleges, one at College Park, the other at Napa, and it was to be also the head of such post-graduate and professional schools as might in the future come into existence. It was soon found that an act of the legislature would be necessary before the end could be gained. This delayed the consummation until the conference of 1894. Then, with F. F. Jewell as chancellor, and J. N. Beard as president, we seemed to have entered upon a career of harmonious action in reference to the schools of the Church. The report of 1895, is full of encouragement. The report of 1896, simply informs us that the Napa College has been closed. Napa College was a thing of the past. This left us with the University of the Pacific the only thing in sight. With grammar and high schools all over the State, let the Church rally to this, the oldest of its enterprises in connection with education, and all the Church now needs to foster. The University deserves to live, not only for the good it has done in the past, but much more for the interests of Christian education.

CHAPTER VII.

Other Pioneers.

From the conference meeting of August, 1851, to the first regular conference of 1853, was a period of eighteen months, lacking only a few days. Meantime a stage of progress had been reached that secured greater consideration from the Missionary Society and the home Church. Mining had ceased to be the only industry. The valleys of California were rapidly settled. Farming and fruit raising engaged the attention of thousands. Families were coming to stay. Men who had braved the dangers of the continent, or of the oceans, for the sake of gold, had found what was far better, a land of the most salubrious climate they had ever seen, and they were now ready to face the same dangers with their families for the sake of living in a country comparatively free from the snows of Winter and the heats of Summer to which they had all their lives been subjected. The time spoken of was not only one of increased immigration, but also of increased organization. Ministers came in larger numbers than ever before, and churches were being formed more rapidly. The ministers, laymen, and churches on the ground during this period, according to the plan adopted, are entitled to the name of pioneer.

In writing this history much space will be given to biography and sketches of character. There is great truth in the words of Thomas Carlyle when he says, "Universal history, the history of what man has accomplished in the world, is at bottom the history of the great men who have worked here." It is also true, that in proportion to the length of time which has elapsed since a man lived and wrought for his generation, will be found the importance of an acquaintance with his character. This must account for the greater space given to the pioneers of Methodism as compared with men of later appearance on the stage of action.

During nearly all the sessions of the California annual conference, until that of 1897, a visitor would be struck with the influence one man had on that body. He was often on the floor and always elicited the most careful attention. He was tall, rather spare, had sharp features, a prominent mouth, was rather slow of speech, but always accurate, profound rather than brilliant, careful, painstaking, conservative, yet safely progressive, his words weighed heavily as they fell upon the ears of his brethren. He generally voted with the majority, not because he chose to follow the multitude, but because the multitude chose to follow him. Few men, if indeed any, had a larger influence upon the Church for more than half a century than did Henry C. Benson.

He was once a barefooted boy, living near Xenia, Ohio, on the farm where he was born, doing all manner of work to make a living for himself and the large family to which he belonged. When he was nineteen years old, Bishop Simpson found him thus and thus employed, and, in the words of Dr. Heacock, "Seeing the possibilities of the young man, urged him to attend college. Like Elisha, he left his plough and took himself, with this Elijah to the school of the prophets. From the age of nineteen to that of twenty-seven, he taught school to provide funds, and attended college alternately, graduating in 1842 with honor to himself." He was at the time not only a scholar, but a Christian, having the call of God resting upon him. He married a Miss Waterman, a happy choice on both sides, and in the fall of the same year of his graduation, joined the Indiana conference. He was in the pastorate, among the Chocktaws, back to his *alma mater* as professor of Greek, and then away to California in 1852. We shall see his tracks in churches, on presdiing elders districts, in the *Pacific Christian Advocate*, the *California Christian Advocate,* in the the general conference, twice from the California Conference, and once from the Oregon, and everywhere the same patient student, hardworking minister of the Gospel, and devout, consistent follower of the Lord Jesus Christ. After he came to California he wrote a charming account of his experiences as a missionary among the Choctaws. While in Oregon he graduated in the medical department of the Willamet University. He never practiced medicine, but he had an intense desire to know all that was knowable in this world and every other, visible and invisible. He asked no rest nor needed any, until he had filled up a half century's work in his sacred calling, then he took a superanuated relation to his conference. On the 14th day of January, 1897, he fell asleep in Jesus, to awake to a more glorious life in heaven.

John D. Blain was a man of very different mold from Benson. Had rather a massive frame, dark complexion, with heavy beard, close shaved daily during the early part of his ministry, square face, large mouth, and penetrating eye. He was neither profound nor brilliant, but a ready speaker, who made dilligent preparation, and showed the best of taste in regard to both matter and manner, earnest without being boistrous, a pastor whose fidelity had few equals, affable to all men, of every station, he drew to his ministry men who could not be drawn by preachers of greater genius. He was quick to see what was wanted, and very wise to plan for the necessity. Nor was he less zealous in carrying out his plans. He was a native of New Jersey, where he spent the earlier years of his ministry. He joined the New Jersey Conference in 1842, and in 1852 came to California. After the most herculean task of his life—building the Howard Street Church—his health began to fail. He could have said with truth, "The zeal of Thy house hath eaten me up." In poor health he planted Central Chuch, and then took a superanuated relation to his conference and returned to the East. Recovering in some measure his health, he was transferred to the Newark Conference in 1870. On the 27th day of July, 1876, he passed to his home beyond the river. His last words to his brethren were characteristic of the man, "Tell them, Methodism needs to be worked, not mended." He represented the California Conference in the general conference of 1856.

Royal B. Stratton arrived by the steamer "Oregon" Nov. 17, 1851. He had been connected with one of the New York Conferences since 1846. He was one of the most brilliant preachers of the early days. Eloquent, scholarly, evangelical, they who secured his services had a minister who could feed them effectively. He was not in very close sympathy with the government of the Church with which he was connected, and chafed somewhat under the harness of the itinerancy. He returned to New York in the summer of 1858, took a location in the fall of 1860, served an independent congregation for a while, became insane, went to an asylum, and died January 25, 1875.

William Hulbert was born in New York City November 16, 1816. He was the son of a Methodist preacher, who was a missionary to Canada as early as 1805. His parents took him to Ohio when he was only two years old, where he was left fatherless in about six months. He was converted at the age of fourteen years. In August 1836 he was licensed to preach and employed as a supply. In 1837 he joined the Indiana conference, but owing to failing health he was discontinued at the end of one year. In 1838 he married Miss Lydia Jewett. She did excellent service in the work of a Methodist preacher's wife until paralysis left her a helpless invalid. She died in 1885. In 1843

Mr. Hulbert joined the Rock River Conference. From there he found his way to Iowa. In 1852 he crossed the plains, reaching Sacramento in August of that year. He located in 1860, returning to Iowa. At the end of one year having returned, he was readmitted on his certificate. In 1880 on account of his wife's illness he became supernumerary. While holding this relation he was one of the conductors of the United States Mint in San Francisco. In 1887 he was superanuated. He died at his home in San Leandro, December 13, 1896.

George S. Phillips arrived in San Francisco February 11, 1852. He immediately took charge of the so-called Market Street Church, while Dr. Briggs was at general conference. He was successively pastor, presiding elder, and principal of the female department of the University of the Pacific, until 1861 when he returned to Ohio. He served as chaplain in the army during the war. In 1864 he was elected principal of the Colorado Seminary at Denver, but remained only for a short time, when he had to flee for his life from the great altitude. He died in Wooster, Ohio, March 30, 1865. He was rather under size, light complexion, pleasant face, free of speecn, a good man, and a good preacher.

Among the pioneer preachers we must class Warren Oliver, who with a good record behind him, and an irreproachable life in California, never did much work in the regular ministry. Soon after reaching the State he became involved financially. A less conscientious man than Warren Oliver had paid little attention to the matter, but it drove him from the minstry. His struggles with adversity kept him out, until he had reached an age that rendered his return inexpedient. He lives near San Jose, a local elder in the church.

William Morrow crossed the plains in 1850. He was at the time a superanuated member of the Indiana conference. He had studied medicine before entering the ministry, and began its practice after reaching California. He was a native of New Jersey, but taken when a child to Ohio, and thence to Indiana. He was converted at the age of twenty-two, and joined the Ohio Conference in 1834, afterward being transferred to the Indiana Conference. At the request of the conference, Bishop Ames transferred him to California in 1853. He continued in the regular work until 1869 when he was superanuated. He died on the 11th of April 1872, in the sixty-third year of his age. His labors in the East were characterized by frequent and great revivals, though in a less measure, he was blessed with similar results while laboring here.

Adam Bland was a man of fine appearance. Large, well proportioned, with a pleasant face, he would naturally attract the attention of all that came into his presence. He was born in Pendleton County, Virginia, May 13, 1821. At the age of fifteen he began his active Christian life. In 1844 he joined the Baltimore conference, which had just refused to go with the Southern branch of the Church. In 1848, he married Miss Ellen Kimberlin, a sister of Mrs. Wm. Taylor. Transfered to this field, he reached San Francisco late in 1851. His first appointment was Nevada, which up to that time had not had the labors of a regularly appointed minister. Just before leaving this charge he wrote to the *Advocate* as follows: "Flour goes off with rapidity at $50 per 100 lbs., and I have been credibly informed that a train of pack mules arrived yesterday with flour, and it was devoured ere it reached the ground. I believe there is no flour for sale, at least I understand they were asking forty dollars for the last half hundred. We have six loaves paid for at the bakers, and a few crackers; when that is eaten we expect to leave for a more favorable climate." Bland's next appointment was Los Angeles, and that meant all southern California. A few Americans had been attracted to that field in the early days after it became a part of the United States, but the greater part of the population were the mixed Mexicans by whom California was first settled. When in Los Angeles, he was about four hundred miles from the nearest Methodist preacher. Four hundred miles of mountains and desert, a journey of hardships more than once undertaken by the itinerants of those days. Mr. Bland's work being thus early bestowed upon the Southern part of the State, it was but natural that he should fall into that section when the conference was divided. Yet we shall see his tracks in many parts of the country even as far off as the Eastern mines of the State of Nevada. His robust constitution and zeal for the work kept him in the field for about forty years, when the strong man bowed himself, the nerves gave way, and he died in this world that he might live in a better. His death occured in San Fernanda, Oct. 27, 1895. He represented the California Conference in the general conference in 1868.

On board the "Oregon," from Panama, reaching San Francisco No. 17, 1851, came Isaac B. Fish, a transfer from the Ohio Conference. He was a man about medium size, light complexion, of comely face, though deeply marked by smallpox. Honorable scars of a faithful ministry! While laboring in his home conference he did not hesitate to go where this scourge was raging in order to minister to the spiritual wants of those afflcted with it. He caught the contagion in its most virulant form, and came near dying on acount of it. Mr. Fish was converted when fifteen years of age, and joined the Ohio Conference in 1848. He was but twenty years of age at that time. He labored in California, doing faithful service, until 1874, when from failing health he was given a supernumerary relation. In 1880 he was superannuated. His health grew worse, softening of the brain set in, and on the 24th day of December, 1884, he passed to his reward. He was not a great preacher, but a good one, doing profitable work both as a pastor and presiding elder. He was for one or more terms superintendent of public instruction in Sierra County. His body lies in the cemetery at Watsonville, where his widow still resides.

Along with Mr. Fish came his brother-in-law, George B. Taylor. Dr. Briggs is authority for the following story. While Taylor was crossing the Isthmus he took the Panama fever and was very sick. Taken one day on deck in order to get fresh air, he heard the mate of the vessel say to the sailors, "Take that carcass and throw it overboard." It was not of Taylor he spoke, but in the delirium of his fever he thought so. It sent a shock through his whole body, he resolved to get well, and his improvement was marked from that time. Mr. Taylor was witty, sometimes eloquent, nearly always interesting in the pulpit. Was an uncommonly fine-appearing man, large, well proportioned, with an intelligent face. Nature had done much to give him success in the ministry. He was prodigal of money, and careless—to say the best one can—of his business promises. This led to serious difficulties and embarrassments. In 1856 he withdrew from the Church and ministry, and joined the Protestant Episcopal Church. A year or two later he was reordained by Bishop Kipp, and served as rector for some years. He was then deposed from the ministry for insubordination, and took to the temperance lectureship. He died some years ago.

In October, 1886, at the funeral obsequies of John B. Hill, Bishop Fowler remarked that it was a great luxury to be able to say any good thing one wanted to say about another without a fear of anybody thinking it overdrawn. No member of the California Conference was ever more tenderly loved or more implicitly trusted than was this man. He was above medium height, spare, of light complexion, rather sharp features, and such a walker as one rarely finds. He made the journey from Shasta to Weaverville, about forty miles, in one day, and repeated the performance every four weeks. His speech was rather slow, as though each word was carefully weighed before it was given utterance. Without the higher education, he had so studiously employed his time as to become familiar with all things needed to make a man effective in the pulpit.

Mr. Hill arrived in San Francisco, April 15, 1852. He was born in Newark, New Jersey, in 1828. Reared by a pious mother, he began his religious life in childhood. When twenty years old he was licensed to preach, and sometime afterward was admitted on trial in the New Jersey Conference. While yet a probationer he was transferred to the work in California. On the voyage he became acquainted with Miss Matilda Cosper who, with her brother, William J. Cosper, was on her way to this country. On his twenty-fifth birthday they were married. A more faithful husband and father never blessed a home. After twenty years of labor in the pastorate and presiding eldership, he was chosen, according to the unanimous wish of his brethren, to the office of agent of our depository. His pains-taking character, and perfect honesty, eminently fitted him for this work. For fourteen years he attended to these duties to the entire satisfaction of all concerned, then, all too soon for the Church's good he was called up higher. He died Oct. 5, 1886. We shall have occasion often to see his hand in the details of church work, church-building, and in paying church debts. The writer has seen a long statement of an intricate church building enterprise, by which it could be known to all time where every dollar came from, and where every dollar went, until the church was built and paid for. If this example had been universally followed there had been saved from the Church many doubts and suspicions, which have proved heart aches, if nothing worse, in the Church of God.

William J. Cosper was a transfer from the North Indiana Conference. After less than one year's work at Mormon Island, he was expelled from the ministry. A few years later he joined the Oregon Conference, where he did many years of faithful and useful work.

The *Advocate* of May 10, 1852, contains the following item of news: "Nine missionaries of the Methodist Episcopal Church arrived on the Tennessee on Monday to labor in the bounds o fthe Oregon and California Mission Conference. Rev. A. S. Gibbons and lady, Rev. James Hunter and lady, Rev. W. J Maclay, and Rev. E. Merchant, all from the Baltimore Conference; Rev. J. Swaney, of the Pittsburg Conference; Rev. J. McHenry Caldwell, of the Philadelphia Conference, and Rev. H. B. Sheldon, of the Ohio Conference. The following brethren will labor in Oregon, Rev. P. G. Buchanon, principal of Portland Academy, and Rev. Isaac Dillon and lady, Professor in the Oregon institute." J. Swaney remained in the work but a short time, and left but little history to write. In 1869, he was in Chili, a member of the American and Foreign Church Union, also laboring under the auspices of the American Seamen's Friend Society. He was there imprisoned by order of the Bishop, but liberated through the interposition of the Prussian Consul. He was then a member of the Pittsburg Conference, whence he had been transferred in 1852. Of W. J. Maclay, we shall speak further on, while the Oregon members belong not to this history. The others we shall consider in the order named.

A. S. Gibbons is a fine specimen of a Southern gentleman. His wife,—she died Nov. 19, 1889—was a woman of rare refinement and goodness of nature. They were married on the 30th of March and started the same day for California. Dr. Gibbons was born in Rockingham County, Virginia, Sept. 9, 1822. His wife was a native of Front Royal in the same State. He was converted at a camp-meeting when fifteen years old. He graduated at Dickinson, in 1846. Taught for a time after graduation, then, in 1849, joined the Baltimore Conference. His first work was in the now famous Shenandoah Valley. He had Dr. McKendry Riley for a colleague. He had to preach nearly every day of the week. When at the session of his conference in 1852, Dr. Durbin asked him to go to California; he did not hesitate but went. His first work was Benicia, then supposed by some to be a prospective successful rival of San Francisco. Here he preached in the morning, went to Martinez, preached and held a Sunday-school in the afternoon, then went to Vallejo and preached in the evening. Any one acquainted with the location of these places will understand the character of his "breaking in" to California work.

His next appointment was Columbia. Let him tell of his reception there: "At that time the people did not, as now, meet their pastor at the depot with a carriage and convey the family to the well-prepared parsonage, where dinner is found smoking hot on the table, and where there is a time of general rejoicing. We carried our baggage, which we had with us on the stage, from Sonora, three miles "(much nearer four)" and found our parsonage, 12 x 15, boards lined with cloth. The only furniture was the bed that Brother Merchant had occupied. It consisted of about thirteen pounds of fine shavings on the floor. We were fortunate enough to find, near the town, a college mate of mine, and from him I borrowed an overcoat, and with that and our pine shavings, we made a very comfortable bed until our goods could be brought over the very muddy roads." Dr. Gibbon's further work will appear as we proceed with the history of individual churches; it is only necessary here to say that most of his life has been passed in the educational department of ministerial labor. From 1859 to 1873, these labors were bestowed on fields outside the range of this history.

James Hunter was also a Virginian. He was born in Albemarl, Jan. 22, 1824. His father was a prominent Methodist, whose house was the hospitable home of the preachers. Of them he thus wrote, "O what sacred recollections I have of their visits. They were indeed messengers of grace. Their conversation and actions were a living commentary on the gospel of our blessed Lord. O, how much I loved them. Holy men! their names I reverence. They spoke good words, they gave good advice. Frequently they placed their hands on my head and invoked the Divine blessing. In their presence I was much affected and often wept." Under these influences he early began his struggle with sin, but it was not until he was sixteen years old that he was definitely converted. He joined the Baltimore Conference in 1848. On reaching California he began at once a vigorous ministry. He was an earnest worker, as well as a sincere Christian, and such was his application to the hard conditions of the field he had come to, that in ten years he was hopelessly broken down. He resided in Petaluma, where he was greatly beloved, and by their partiality he was for many years their postmaster. His health continued to decline, and on the 1st day of May, 1863, he took his departure from earthly relations. He was a man of medium height, of nervous temperament, of good mind, of sound theological views, rather conservative in all lines of thinking, but eminently conscientious and faithful to his moral convictions.

In February, 1856, there was a ministerial association in Shasta. It consisted of Ebenzer Arnold, presiding elder of Mt. Shasta district. M C. Briggs of Marysville, Elijah Merchant of everywhere, for he was financial agent and corresponding editor of the *California Christian Advocate*, H. B. Sheldon of Shasta. Rev. Martin Kellogg, Presbyterian, just out in the interests of the home missionary society of that church, but destined in time to be extensively known as professor and president of the University of California, and C. V. Anthony, itinerant of Trinity County and regions beyond. Mr. Arnold talked of Methodism, Dr. Briggs gave us lessons in practical theology, a thing we all needed very much, Kellogg put in kindly and fraternal words as they seemed to be needed, the balance—well, they did what they could. The association continued over Sunday, for that Sunday was to be memorable as the day on which E. Merchant and Mary Arnold were to be united for life, and it was for life. The church was crowded to its utmost capacity. No wonder, for weddings were a great rarity in those days. The bridal party, ushered by the pastor of the church, marched in just before the sermon.

when Dr. Briggs tied the knot, and then preached on the text, "It is not good for man to be alone." A happier wedding party has been rarely seen. At the conference of 1857, about one year and a half after the event described above, Merchant was sent to Los Angeles, to a society of twenty members, and a church that cost $250. It was a hard charge, and yet the itinerant's compliment. As the writer shook hands with him, after the appointments were read out, he exclaimed, "I have the best appointment in the conference!" It certainly was to him, for from it he soon took flight for eternal worlds. He died at his post of duty, Oct. 25, 1857. His wife and child were with her mother in Scott Valley, about as far away as they could be and yet be in the same State. His son, an infant of a few weeks, he never saw. In those days the example of Wesley in making brief memoirs was much nearer followed than now. As this was the first death ever recorded among the members of the California Conference, it will not be amiss to give the whole of it in this place.

"Elijah Merchant was born of Christian parents, in Augusta County, Virginia, in 1827, was created anew in Christ Jesus in 1847, experienced the blessing of perfect love in 1849, was licensed to exhort and to preach in 1849, received into the Baltimore Conference on probation, and appointed to Front Royal circuit in 1850, appointed to Rockingham circuit in 1851, transferred to the California Conference in March 1852, appointed the first year to Plumas circuit, the second to Sonora and Columbia, the third to Sacramento City, the fourth and fifth to the agency of the *California Christian Advocate*, the sixth to Los Angeles, where he fell asleep in October of last year, leaving behind a youthful wife, and an infant son, that never heard his father's voice. He was studious, eminently methodical, an urbane gentleman, a devout Christian, an instructive preacher, a tireless worker, a brave reformer, a faithful friend, and accomplished more in seven brief years than a less earnest man would do in seven times seven. He being dead, yet speaketh."

Henry Bradley Sheldon was born in Mansfield, Ohio, Jan. 22, 1829. He was the son of Harry O. Sheldon, a member of the Ohio Conference. He does not know when he first knew the Lord, for he was led by his mother to an active Christian life from his infancy. He joined the Church when eight years of age. He graduated in the full classical course, from the Ohio Wesleyan University, in 1851, and in the same year joined the North Ohio Conference. He was yet a probationer when transferred to the California Conference. His first work was helping Simonds on the *Advocate*, and preaching at Mission Dolores. After two months he went on the Cache Creek circuit where he continued until conference time in 1853. He was then sent to the Calaveras circuit. This not only took in the county of that name, but also all of San Joaquin outside of Stockton. Some of his appointments were French Camp, the crossing of the Calaveras River, Staples Ranch, and at the private residence of a Mr. Nelson, formerly a Congregational minister, but at that time a farmer on Dry Creek. Beyond these he had all the territory he chose to cultivate. We find him at one time as far away as Mariposa, helping A. L. S. Bateman, and prospecting for J. D. Blain, presiding elder of Sacramento district. At the conference of 1854, he was married, his wife having come in charge of Bishop Simpson. His appointment at that time was to Marysville circuit. He never went to that charge,—a more inviting field caused the presiding elder to send him to Shasta. Thus Mr. Sheldon had his name connected with five charges inside of two years, and actually did service on four of them. He enjoys the distinction of having held the longest unbroken connection with the California Conference of any man in the first half century of its existence. Mr. Sheldon, in his early manhood, was possessed of a powerful physique, had a fine voice for either speaking or singing, was generous, even magnanimous to his friends and the Church, playful because full of life, for which reason he was sometimes misjudged for actions performed with no thought of wrong. He still lingers among us, feeble, and sometimes sad, but evidently ripening for glory.

J. McHenry Caldwell was a sprightly, companionable man, of florid face, and medium stature. He had been wild in his boyhood, and fared hard from his superiors on board a man-of-war. He was thoroughly reformed, and, through the kindness of a lady, given a college education. After he graduated from Dickinson College, he joined the Philadelphia Conference in 1851. One year later he arrived in California. He did effective work for about ten years, when he returned East, continuing in the ministry several years longer. The writer is informed of his death, but not of the time or place.

David Deal must have a worthy place among the pioneer preachers. He was a man of strong impulses, but of conscientious applications of them. This was doubtless true of a boyish mistake he made in early life. Sympathizing with Canada in her abortive effort to throw off the British yoke, he was captured and taken a prisoner-of-war to England. If in his zeal to help others did nothing else for him, it paid him richly in finding a wife among those who sought to help the prisoners religiously while "in durance vile." He was a native of Pennsylvania, and was converted in childhood. The wife he found in England was every way worthy of the man. He joined the Indiana Conference in 1849. He arrived in California, Feb. 19, 1852, and was sent immediately to Sonora, where he lived in a tent. Owing to the bungling of the freight man, a stove, quite essential to his comfort, was twice passed between Stockton and San Francisco, and then stolen from the wharf in the last-named place. Mr. Deal died very suddenly at San Rafael, Aug. 13, 1885. His wife died three years later in Sacramento. The following estimate of the man is in the characteristic words of Dr. Nelson: "Brother Deal was a Methodist—true to our economy, careful of our doctrine, ready to do the work assigned him. He was always on time, always answered to his on name, always had neat and comprehensive reports, always took all the collections. He knew the business of the conference—quick to see anything wrong, ready to make everything right. He was always on some committee, never could be out-voted, often made minority reports."

John R. Tansey was one of the pioneers. Just when he arrived in San Francisco is now uncertain, but it was certainly long enough before the year closed to give him work during the period we have designated as the pioneer time. He was a native of Ohio, born in Highland County, Feb. 21, 1821. He was converted at the age of fourteen, received into the Indiana Conference in a class of twenty-seven, in 1842. In 1844, when the conference was divided, he became a member of North Indiana branch, in which he remained until he came to California. He married Miss Sarah E. Sunderland, in Rockville, Ind., in 1845. He died in Los Angeles, June 20, 1876. A warm personal friendship continued through many years, enables the writer to say, that a more sweet-spirited man could not easily be found. He was a gentleman, a Christian gentleman, and all the words mean. Of fairly good abilities, his strong point in successful work was in the influence he privately exercised over men. The same words from the pulpit would go with greater force when uttered by him than from men of less attractive stamp. Benignity and grace shone from his beautifully-chiseled face. His self-poise was wonderful. No other answer than might have been expected from him was given on his death bed to the brother who inquired how things looked to him, it was in one word, only one word, but who except a Christian could say it? "Serene." He represented our conference in the general conference of 1872.

We now turn to consider the pioneer laymen. By this term we do not mean those laymen that came in the early days without religion and found salvation here, nor those laymen who were Christians at home and forgot it here, but those who brought their religion with them, and amid all the temptations of this land of reckless living never forgot their God. There are more of such than these annals indicate, perhaps some of the most worthy will not be found in this place, and that too for no fault of the writer. Fortunately for them, their record is on high. They will not be forgotten when the book of life is opened. All honor to them! Even more to be admired for integrity are they than the early ministers. The occupation of the latter would be greatly to their advantage in right living, while the occupation of the former was often their greatest snare.

Daniel L. Ross came around Cape Horn with Roberts and Wilbur. He early formed a partnership with Mr. Dempster, whose very name indicates his Methodistic connections. This firm of merchants were representative of the fact that business under any conditions, if honorable and right, can be conducted by men of Christian integrity. Ross returned a few years later. Dempster, if the writer mistakes not, died in San Francisco many years ago. Of Hardy and Glover, who joined the first class, and seemed ever ready to keep up the Methodist Church, there can be nothing here added except to mention their names.

John Trubody was among the first of the pioneers. He reached San Francisco in the Fall of 1848,—according to his own recollection but Elihu Anthony is equally positive that he ate dinner with him, having his tool chest for a table, in the Fall of 1847. However that may be, he was certainly in San Francisco in 1848 giving what help he could to the infant Church. His home, and also the temporary home of many preachers and their families, a house still standing on the corner of Washington and Powell Streets, has a history which Dr. Briggs must give. "He constructed it by beginning at the top and building it downward. As Washington and Powell Streets were gradually graded down, the ground was dug out and the house walled under, story by story, till what was originally a one-story house, became a three-story structure. It was the first brick residence in the City." It ought also to be added that the bricks of which this memorable house was erected were brought around Cape Horn through the enterprise of the owner. The ground next his house he gave to the church. It was here the blue tent was pitched, it was here the church from Oregon was erected, here the church that was built during the pastorate of Dr. Briggs stood, and it is here that the beautiful church of to-day has its location. Mr. Trubody was born Oct. 14, 1808, in Sutton, County of Cornwall, England. He came to America in 1830, married Jane Palmer in 1833, bringing his wife with him to California. He lived to see nearly fifty years of Methodism in this State, rejoicing in its triumphs, contributing to its successes, enjoying its fellowship, and dying in its faith.

John Taylor McLean, M. D., came with his brother, Alexander, by the first steamer that brought passengers across the Isthmus in 1849. He settled first in Santa Cruz, where he was superintendent of the Sunday-school. He afterward married in the East, returned, and practiced medicine in Marysville. In 1861 he was appointed by Abraham Lincoln, Surveyor of the port of San Francisco. He has been an active member of Park Street Church, Alameda, for many years.

Among the most conspicuous members of the early Church in California was Annis Merrill. His membership in Powell Street Church dates from November, 1849. After the death of John Trubody he was the patriarch of that historic church. He sprang from an influential family in New England, and was born Nov. 29, 1810. While a student at the Wilbraham Academy, the Saintly Fisk being the principal, he was converted. He was then seventeen years of age. Having studied law, he was admitted to the bar before coming to California. He has had more legal cases connected with the Church than any other man in California. For many years he was president of the Board of Trustees of the University of the Pacific, where his legal skill was often in demand. As a bible-class teacher he was very successful; he thought of his class, prepared for his class, and won their love.

While technically we must consider Columbus A. Leaman as belonging to the laity, yet much of his life was passed in the work of the ministry. He was ordained a local deacon by Bishop Ames at the conference of 1853, and elder by Bishop Janes at the conference of 1857. During all those years, and many more, he was employed by the presiding elder for pastoral labor. While he lived he seemed to be a connecting link between the old and new. Who could look upon his peculiarly-marked features, features that once seen could never be forgotten, and realize that he had looked upon the face of Bishop Asbury, and easily remembered how he appeared, without a hearty appreciation of the brief period covered by the history of Methodism? As was very natural, his last years were spent in almost constant retrospection. To him, Baltimore Methodism, was the ideal Christianity, the model soul-saving church. Who that has attended a conference love feast when Father Leaman was there, and he generally was there, and has seen the sparkle of his keen black eyes, as they twinkled from beneath his massive eye-brows, has not heard how he was converted when a boy, during the session of the general conference in Baltimore, in 1816? Who could begrudge him the esctasy of his feelings as he looked over three-quarters of a century to the happy day that fixed his choice? His history can only be briefly given here. Born in Baltimore, March 8, 1803, he removed to Missouri before the division of the Church in 1844. He came to California in search of a brother, with no idea of remaining longer than was necessary for his purpose, but failing in his search and becoming fond of the country, he remained until death. Dr. Owen had a gift in getting men to work, and he soon had Leaman under the harness. In the fifties, and the sixties, he was as much a part of the conference sessions as any of its members. When age and infirmaties precluded his further work in the ministry, he could not well be kept from the conference sessions, and when there he was an example to all in the regularity with which he attended its business meetings, its anniversaries, and above all its means of grace. He nearly reached the age of ninety-five, passing away Oct. 27, 1897.

The preacher's friend forever was Arthur W. Saxe, M. D. His professional services always at their command, his purse strings were always untied for their support, his house was their home as long as they chose to occupy it, and last, but by no means least, the parsonage had no warmer friend than his most-devoted and faithful wife. Mrs. Saxe's care for the students of the University of the Pacific resulted in the conversion of one of the prominent members of the California Conference. Dr. Saxe was a first cousin of John G. Saxe and possessed some traits in common with him. He was the soul of any company in which he might be placed. His wit and humor made it good for digestion to sit at meat with him. When a pastor was sent to them from a distant part of the State, he wrote in a spirit not at all agreeable, that he must have his expenses sent to him before he could be expected to enter upon his work. The official board concluded that if his coming depended upon paying his expenses in advance he would never come at all. They appointed Dr. Saxe to inform him of their decision. He did so by simply referring the brother to *Job XIV,* 14, where he read, "All my appointed time will I wait till my change come." The preacher came, was paid his traveling expenses, and had no warmer admirer or supporter than Dr. Saxe. In "the Fall of 1850, when the writer became his pastor in Santa Clara, Dr. Saxe informed him in presence of the official board, that they expected that he, the pastor, should do his own preaching. There were plenty of ministers around a college, and if the pastor chose he need hardly preach at all, but the people would come to hear their pastor, and unless for good reason, he ought to preach. Then, in the coolest manner possible, he said, "lest the pastor might be over-exalted by this request, he would remind him, that the people of Santa Clara preferred to bear with the ills they had, rather than fly to others they knew not of!"

Dr. Saxe was a native of Vermont, whence he came to California in the Spring of 1850. After spending about two years in the Southern mines, he sent for his family, and settled in Santa Clara, where he remained until his death, which was very sudden, about 1892. His excellent wife followed not long after.

Just what year witnessed the arrival of Samuel Johnson into California the writer cannot say, but he is confident he belongs in this list. He was for many years the loved superintendent of the Sunday-school in Santa Clara, indeed he was only parted from that service by death. His greeting to his new pastor in 1859, was substantially as follows: "We have been greatly displeased because our former pastor was not returned to us, but you were not to blame, and now that you are here, I propose to stand by you and do my whole duty. I presume you need a little money; here is my first installment." So saying, he put a twenty dollar gold piece in his pastor's hand. A man of remarkable good sense, of warm-hearted devotion, first to his God and the Church, then to his family, then to his country, he could be relied upon in any emergency to do the right thing, at the right time and in the right manner.

Those who lived in San Francisco in the early times would be likely to know something of the prosperous iron manufacturer, John R. Sims. If they attended Powell Street Church, they would see him at prayer and other meetings, not only present, but doing all he could to make them interesting. In later years he was active in prmoting the extension of the Church of his choice. His wife was one of the elect ladies. She died several years ago, and he married again, but took good heed that his second wife should be of the same mind in regard to the Kingdom of God. He was born in Cornwall, England, Aug. 1, 1821. He was converted when eighteen years of age. He came to the United States in 1840. From that time, this was the land of his choice. His loyalty to it never wavered. In the latter years of his life he spent much time in the land of his birth, but ever on his return he spoke freely of his preference for America and her institutions. He learned his trade in Pennsylvania, and came to San Francisco, May 3, 1851. In 1874, without his personal seeking, he was elected Supervisor of the City and County of San Francisco. This office has been long known to be one of the most trying on character of any other within the gift of the people.

When he laid down its cares he could say, and did say, none being able to contradict him, "I never took a bribe, nor compromised my Christian character to my knowledge." Let it be here recorded that he never took customers into saloons, nor resorted to other questionable measures to secure patronage. He did good honest work at reasonable prices, and this brought all the custom he needed to make a fine success in business. When dying he was asked if he was afraid. He answered quickly, "No, blessed be God, the Savior, I have served so long, will not desert me now." He went to the Church Triumphant, Dec. 1, 1892. The cause he loved so much was not forgotten when he disposed of his property.

Henry G. Blasdel was a native of Indiana. He had charge of a steamboat on the rivers near which he was raised, which fact gave him the title of captain. A goodly man, six feet and five inches high, with a pleasant intelligent face, a keen penetrating eye, no man in California has borne his age better than he. Led to Christ by a pious mother, he has been all his life a Christian. Not demonstrative, yet quietly emphatic in his confession of his Master, no church where he lives but can count upon his active sympathy and aid. He has passed through more vicissitudes than most men, but no change has ever come over his purpose to live a Christian life. His first successful venture in this land was in the produce business in San Francisco. A turn in affairs caused his failure. He honorably settled with his creditors and went to Virginia City when the mines were beginning to prove valuable. Some men in San Francisco advanced the money, and he furnished the skill to build and run a quartz mill. They were to be partners in the results. It was a success, though closed on Sunday. This last fact proving unsatisfactory to his partners, he withdrew from the concern at a sacrafice, and built another mill. This time he had a distinct understanding that the mill was to stop for full twenty-four hours from twelve o'clock on Saturday night. "The Hoosier State Mill" never broke this record—at least not while Gov. Blasdel owned it. He became superintendent of the Potosi mine, and that too was closed on Sunday. With it all he prospered. One act of his speaks volumes for Blasdel's integrity. At the time of his failure he owed a debt supposed to be sufficiently secured by a mortgage. But foreclosure proved to be insufficient to cover the debt. Among most business men this would be considered honestly paid. Greatly to the surprise of the parties concerned, one day Blasdel walked into their place of business and paid them the last dollar, both principal and interest. A valuable gold watch they gave him, with this inscription, "To Capt. H. G. Blasdel, from a few friends who can appreciate true Christian integrity." Twice he filled the office of Governor of Nevada to the entire satisfaction of all honest men of all parties. Gov. Blasdel died in August, 1900.

Seneca Jones was born in Canada, where so many of our good people came from, the date of his birth being Feb. 14, 1812. Raised by religious parents, he was early brought into the Church. The vows assumed in boyhood, were always sacredly kept. Coming to the United States, he was loyal to his adopted country, as he was also to the Church of his choice. He was one of the charter members of Howard Street Church, and among its most efficient officials. His wife was a sister of the celebrated evangelist, Edward Inskip. A sturdy veteran in the service of Christ, he died several years ago much lamented.

James W. Whiting was born in the City of Buenos Ayres, South America, Feb. 28, 1830. His father was born in Boston and his mother in Philadelphia. His father died when he was six years old, his mother when he was eleven. He was apprenticed to a sheep farmer by the United States Consul. None of the promises made him by this farmer being kept, he left him and returned to Buenos Ayres. Here he was converted under the teaching of D. D. Lore, the missionary of the Methodist Episcopal Church in that City. His conversion occured on a Thursday evening at prayer meeting. When gold was discovered in California, he desired at once to go, but was destitute of means. The American Consul, who no doubt felt under obligations to him for not having obliged the sheep farmer to do what he had promised, sent for him and told him that he would get him a place on an American ship as cabin boy at one dollar a month, and the ship was going direct to San Francisco, where his contract would end. This was exactly what Whiting wanted, and of course he came. After a voyage of five months he landed in San Francisco on the 12th of September, 1849. It was Sunday morning, and as he passed along the streets he heard a church bell ringing. He went to the place and heard a sermon from the Rev. O. C. Wheeler, pastor of the Baptist Church. He announced that a class meeting would be held at the Blue Tent of Father White in the afternoon. Whiting went and found himself at home, though in a strange land. Taylor soon arrived, and Whiting joined with him in church work. Being fond of singing, he often stood by the street preacher and helped him call a congregation together in that unique way. On the 28th day of February, 1850, the day that Whiting was twenty years old, Taylor gave him a certificate of membership. This is now a precious souvenir kept by its owner. After spending six months in the mines he returned to San Francisco, where he has since resided.

We have already seen that he and his wife were among the charter members of Howard Street Church in 1851. They have remained in it ever since. They are now the only ones of the original number there. As a member of the official board, as Sunday-school superintendent, and as a participant of the regular means of grace, the Church has never had a more faithful communicant. He represented the laymen in the general conference of 1896.

. J. M. Buffington was in Stockton teaching a bible-class before the close of the year, 1849. He was Mayor of the City when the conference was held there in 1855. A box filled with Caughey's "Miscellanies" was placed in the conference room and each preacher and probationer was requested to take a copy with the compliments of the Mayor. He was afterward a prominent official member of Howard Street Church, and still later of Central. His last years were spent in Oakland where, as elsewhere, he was active in church work. He took a lively interest in the welfare of the worn-out preachers, and other conference claimants, going from church to church urging these claims, and taking up collections and subscriptions therefor. So successful was he in that work that one year the conference had more than was needed to meet all the reasonable claims on this fund. His death, which occurred several years ago, was greatly mourned. He was born in Sommerset, Mass., Feb. 15, 1815. In 1844 he married Miss Mary W. Eddy. He was on the school boards of both Stockton and San Francisco. He was president of the Y. M. C. A. of Oakland, at a time when his services were of great value.

William B. Perkins was one of these pioneers. He was long and favorably known as an official member of Howard Street Church. He was a native of Devonshire, England, and came when very young to Prince Edwards Island, where he was reared. He departed this life, much lamented, Nov. 1, 1894. A younger brother of his, though a later arrival, still lives to help on the cause of Christ. C. B. Perkins is one of the well-known merchants of San Francisco. For many years superintendent of the Simpson Memorial Sunday-school, of which church he has also been an official member and leader of the young people. He represented the laymen in the general conference in 1892.

It would be a great pleasure to give in this place more definite information of Judge Hester, who in the early days was so helpful to the church in San Jose, and who took such a lively interest in establishing our schools. In 1851, he was Judge of the District Court, and had Santa Cruz in his jurisdiction. During the session of the court in that place, he made his home with my brother, and thus we became acquainted. He was a small spare man, quiet in manner, yet affable and pleasant, he was an excellent specimen of a Christian lawyer. He died many years ago.

Lorenzo Waugh came here across the plains in 1852. He was a member of the Missouri Conference at the time, but was not transferred. His certificate of location was received some time after he reached this State. He has remained in the local ranks since that time. He was born near Greenbrier River, in Virginia (now West Virginia), August 28, 1808. He declares that he does not know the taste of any kind of alcoholic drinks. To save the children from liquor and tobacco has been the great object of his life's work. He was converted before he was sixteen, licensed to preach in 1832 while teaching school, and for a few months was on a circuit as assistant preacher, but was received on trial in the Ohio Conference before the close of that year. He was ordained Deacon by Bishop Andrew in 1835, and received into full connection. The same year he was transferred to the Missouri Conference. In 1837, was a missionary to the Shawnees, in Indian Territory. The next year he was ordained Elder by Bishop Soule. In 1843, he married Miss Clarissa Jane Edsall, who made him a most excellent wife. When the division of the Church took place he refused to join the Southern branch, nor yet to leave the State. But amid great dangers and privations toiled on until his health began to fail him in 1851, when he decided to come to California. This he accomplished the next year. Father Waugh has written an autobiography, which is full of thrilling events as one must readily see upon a moment's reflection. It is a far more important contribution to history than many suppose. Since deceased.

Richard Dovey—Father Dovey as he was long known among his neighbors—was born in England in 1795. He was raised in the national church of which his father was an official member. Being converted in a Wesleyan chapel, he became a member of that church, and soon a class leader and local preacher. All his life he was characterized by a wroking spirit. He was one of those who labored with no expectation of remuneration or honor. In 1831 he married Miss Jane Young, a faithful and devoted Christian like himself. Twelve years later they came to America settling first in Missouri. Here he wrought for the Master until in 1851 he started for Oregon, but turned to California. In the Fall of 1852, he settled in Green Valley, where he spent the balance of his days. His wife died in 1864. His record is well-known in Sonoma County, and his quaint and wise sayings are carefully treasured in the hearts of his pastors and fellow Christians. He richly deserves a more extended notice. In old age, with a halo of glory about him, this saint went to be with the Savior he so ardently loved and so faithfully served.

Isaac Hilman was born in Vermont, April 17, 1797. He was converted when a small boy, and remained faithful to his early vows until death. He came to California from Troy, N. Y., 1851 or 1852. Having returned to Troy, he married Miss Abagail Dibble, Jan. 13, 1853, and was again in California on the first day of June of that year. They raised a family of very useful members of the Church, who live to walk in their footsteps. Joseph Hilman, a son by a former marriage, was long known as a great worker in the Church of Troy. Father Hilman's devotion to what he believed to be right, brought him into some forms of excentricity. But if he was peculiar, he certainly belonged to God's peculiar people, and must be counted among those who esteemed nothing gained that was obtained at the sacrifice of principal. He died a member of Central Church, San Francisco, Nov. 20, 1879. His wife survived him several years, a benediction to her children and the Church.

Captain Andrew Nelson was a native of Sweeden, born in 1824. He came when young to America where he was converted and became a member of the Methodist Episcopal Church. He was early a member of the Howard Street Church, and up to the time of his death one of its most generous supporters. As others left that church he increased his contributions, and remained with it. He and Captain Goodal were for a time associated in navigation enterprises, and afterwards he was with Captain Anderson in the same business. The latter named is a well-known Methodist also, and a useful member of Grace Church.

It is difficult to decide what churches are entitled to be called pioneer. Our rule is to class all churches under that head which had a separate existence, or were the heads of circuits, prior to the conference of 1853. But even that rule may not now be easily followed. We venture to name these, in addition to those already mentioned, Grass Valley, Sonora, Columbia, Placerville, and Santa Clara.

We have seen that near the spot where Grass Valley now stands, Dr. Owen preached on the first Sunday he spent in California. The next year services were conducted in that mining camp by a local preacher of the Church South, also by Father Leaman, and R. R. Dunlap who became, by appointment of Owens, the first pastor of the Church. This was in January, 1852. His regular appointments were, Grass Valley every Suday morning at eleven o'clock, Rough and Ready—where at the time was the large town and larger society—at three o'clock, and New

Town—wherever that may have been—in the evening at six o'clock. This necessitated a walk of fifteen miles and three sermons every Sabbath. Dunlap did it, and others did as much. In May, Dunlap was sent to do pioneer work further up the Sierras, while J. D. Blain, just out from New Jersey, took charge of Grass Valley. It is probable that during his pastorate the first church was erected. The conference of 1853 appointed D. A. Dryden to this change. In 1854, J. B. Hill. Let him tell the condition of things at that time. "When we went to Grass Valley February, 1854, the church property was without a fence. The parsonage was well toward the north side. It was one story, unpainted, unpapered, but I think was lined with cloth. A portion of it was built into the new parsonage, rear end. A porch extended the width of the house in front. The snow had crushed down the covering of the poarch. The church was a few feet—perhaps twenty or thirty—to the south. The church was made of broad boards, upright and battened. But the boards were considerably warped, and joints uncovered. The floor was also of broad boards. Dimensions of church 20x50 feet, with a twelve foot ceiling. Walls lined and papered. No paint or whitewash, as I remember, on the outside. Between the church and parsonage, and quite near my bedroom window, was the bell. It was a good bell weighing four or five hundred pounds. It was raised a foot or so from the ground, and arranged to be rung, over and back by hand. The bell was frequently, on occasion of a marriage in town, gathered up by a crowd of men or boys, put into a wagon, hauled off, and made to participate in *charivari* music. It would frequently be pounded with rocks or hammers, and sometimes be left abroad." This description of the church and parsonage is of interest, not because these buildings were exceptionally rough, for probably this outfit for church work was better than the average of that day, but because it gives an opportunity of seeing what was attainable in the fluctuating condition of the population, and the enormous expense that even a cheap building involved.

The church which Mr. Hill found was given to the public for school purposes, and a new church soon erected which was superior to almost any other in the mines. It did valuable service for the Church during more than a quarter of a century. When Hill left the charge in 1856, there were sixty-five members in full connection, six probationers, and four local preachers. There were fifty-five scholars in the Sunday-school. They paid the pastor $1,900, and their property was valued at $7,000. The name of the charge was changed in 1856, Rough and Ready was droped from the title, though no doubt the place was still visited for many years after by the pastors of Grass Valley. That year J. R. Tansey was pastor. In 1857, I. B. Fish. In 1859, D. Deal. In 1861, W. J. Maclay. In 1862, E. A. Hazen. In 1863, J. A. Bruner. In 1864, H. H. Hartwell. In 1865, C. H. Northrup. This year was noted by one of the greatest revivals ever known in the mines up to that date. In 1866, J. N. Martin. In 1868, C. V. Anthony. In 1870, W. Peck. A new church had been needed for some time, and now the society set at work to build the present edifice. Before it was finished Mr. Peck was taken for the district, and G. Newton was appointed in 1872. During his pastorate the church was finished. In 1874, W. McPheters. In 1875, T. S. Dunn. In 1876, J. L. Trefren. In 1877, W. R. Gober. In 1880, G. O. Ash. In 1883, M. D. Buck. In 1886, C. McKelvey. In 1889, A. H. Needham. In 1892, J. P. Macauley. In 1896, E. R. Willis. In 1897, there were 320 members in full connection, ten probationers, and five local preachers. There were 511 scholars in the Sunday-school. They paid the pastor $1,500. The presiding elder $120. Bishops $40. One church, valued at $13,000, one parsonage, valued at $1,500. Raised for missions $211.

The first Protestant church erected in Sonora was dedicated November 23, 1851. This was by the enterprise of the Methodist Episcopal Church, South. The first appointee to this field by our Church, was E. Merchant. The precise date of his going there cannot be ascertained, but it is certain it must have been in 1851 or at the very beginning of 1852. In March, 1852, D. Deal was on the ground and at work. No doubt he and Merchant divided the work between them, Merchant confining his labors to the Columbia end of the circuit. Springfield was a town between Sonora and Columbia, it seems to have fallen to Deal's part of the charge, for he reported the dedication of a new church there on May 16, 1852. There were thirty-three members on the whole charge at that time. The *Advocate* of June 24, 1852, contains an account of a church dedicated in Sonora, date not given. The church was 35x40, and cost $3,300. It was finished in twelve days from the beginning of the work. That church still stands, though it has passed through many revisions since David Deal rushed it to completion. In 1854, Columbia and Sonora are together and J. W. Brier was pastor. In 1855 it was coupled with Jamestown and I. B. Fish was pastor. In 1856 it stands alone with Fish still in charge. That year there were fifty communicants on the work. In 1857, H. J. Bland. In 1858, J. McH. Caldwell. In 1860, E. A. Hazen. In 1862, I. N. Mark. At this time Columbia was added. In 1864, Sonora and Chinese Camp had L. Walker for pastor. In 1865, Columbia is added and G. D. Pineo was Walker's assistant. In 1866, T. P. Williams. In 1867, G. Larkin, supply. In 1868, J. M. Campbell. In 1870, E. A. Wible. In 1872, R. M. Kirkland, a supply. The next year the place was left without even a supply. Nor was there any report of it in the minutes of 1874. In 1875, W. J. Sheehan. In 1876, E. Jacka. In 1877, A. C. Hazzard. In 1880, J. J. Cleveland. In 1881, S. T. Sterrett. In 1882, G. Larkin. In 1883, C. P. Jones. In 1885, R. Taylor. Columbia and Jamestown had long been neglected, though Soulsbyville had been added to the charge. Mr. Taylor took in all these places and worked with a zeal that gave success. In 1887, W. P. S. Duncan. In 1888, F. K. Baker. In 1889, D. W. Calfee. In 1891, L. P. Walker. In 1892, J. Appleton. In 1893, W. Burchett. In 1894, C. H. Darling. In 1896, W. T. Curnow. He was reappointed in 1897. At that time there were twenty-seven members in full connection, two probationers, and ninety-five scholars in the Sunday-school. They had two churches, valued at $2,500. One parsonage, valued at $750. They paid the pastor $710. The presiding elder $30. The bishops $3. Raised for missions $10.

The history of Columbia is for the most part identical with that of Sonora. Sonora had the advantage of being the County Seat, while Columbia was built on mining ground, and in time, when the region around was worked out, and the population had greatly diminished, the ground was more valuable for mining than for houses. A Church was organized here by E. Merchant in 1852. Just when the first church was built cannot now be determined. A. S. Gibbens was appointed in 1853. In 1854 it was with Sonora. In 1855 it was alone with N. Reasoner as pastor. The report of 1856 shows forty members, seven probationers, one local preacher, ninety-one scholars in Sunday-school. They paid the pastor $1,250. That year G. B. Taylor was pastor, but remained only a short time. Probably the care of the Church then fell to the pastor at Sonora. In 1857, Henry Baker. In 1859 it was supplied, but by whom is now unknown. In 1860, J. Pettit. In 1862, it was with Sonora. In 1864, it was again alone with J. W. Stump pastor. In 1865, it was blended with Sonora never again to stand alone. After several years the very name disappears from the minutes, though it has always received more or less attention from the pastors at Sonora.

In the early days, an act of vengence from the court of judge Lynch, saddled the name of Hangtown to a mining camp in the County of El Dorado. A better taste supplanted it by the title of Placerville. It belonged at first to a large circuit of which Coloma was the principle point. Jacob Speck arrived in the place in July 1850. He found on the first Sunday a company of Christians holding a prayer-meeting. He joined himself to them, and, being a local preacher, began at once to hold services. He soon organized a Church, made up of those formerly connected with several denominations. A. L. S. Bateman arrived and took charge in the spring of 1851. Speck acted as assistant pastor. Mr. Bateman reported in the *Advocate* of November 6th that a church had recently been dedicated in Placerville. I. S. Diehl followed Bateman. In 1853, B. F. Rawlins. In 1854, G. B. Taylor. He was reappointed in 1855, but after his wife's death, he left the charge, W. Hulbert taking up the work until 1856, when J. McH. Caldwell succeeded him. Then the membership was fifty-two. Church property valued at $2,000. In 1858, H. C. Benson. In 1859, W. Wilmot, who had a supply to assist him, though the name of the supply is not given. In 1860, A. Bland. This marks the period of building. In March 1861, the contract for a new brick church was let, to cost $12,450. Doubtless it was finished before the close of Bland's administration. This church is still in use. In 1861, J. W. Ross. In 1862, T. S. Dunn. In 1864, J. H. Maddux. In 1867, D. Sutherland. He died in January of the next year, and P. Y. Cool served the balance of the year. In 1868, D. A. Dryden. In 1869, J. E. Wickers. In 1871, R. W. Williamson. In 1872, H. B. Sheldon. In 1875, Q. J. Colin. In 1876, W. H. Hughes. In 1879, S. C. Elliott. In 1880, B. F. Taylor. In 1882, J. H. Wythe, Jr. In 1884, R. E. Wenk. In 1887, J. W. Buxton. In 1888, F. E. McCallum. In 1890, J. Young. In 1892, W. E. Miller. In 1893, S. M. Driver. He was suspended from the ministry some months before the next conference, and G. A. Miller, supplied the work. Mr. Miller was the son of Martin Miller, a former member of our conference. In 1894, J. B. Ruter. In 1896, C. S. Morse. In 1897, J. T. Murrish. The history ends with sixty-five members in full connection, four probationers, and 100 scholars in Sunday-school. A church valued at $4,000, and a parsonage valued at $2,000. They paid the pastor $880. Presiding elder $66. Bishops $2. Raised for missions $15.

Santa Clara does not appear in any published list of appointments until 1853. Still the writer knows that in the late summer of 1852 there was a Church and pastor there. Soon after the arrival of W. J. Maclay in the spring of that year, he took charge of the Church in San Jose, leaving his brother Charles to the charge of Santa Clara. He almost immediately began to hold meetings, in which he was assisted by Wm. Roberts of Oregon. The result was a revival of considerable interest. On the

27th day of June in that year a church was dedicated, E. Bannister preaching the sermon. The church was 36x40, with a roof projecting three feet beyond the wall. It was built of adobes, and cost $6,000. It would comfortably seat about 300. This is probably the only adobe church ever built by the Methodists in California. Blessed memories, upon the part of many, center in that plain earthen church. In 1853, W. Hulbert. In 1854, N. P. Heath. In 1855, J. Daniel. In 1856, R. B. Stratton. In 1858, W. S. Urmy. In 1859, C. V. Anthony. In 1860, J. B. Hill. He remained two years and during that time the present church edifice was erected. It was begun in the summer of 1861, and was 50x80 feet. The basement was soon finished so as to become the place of public worship. The whole building was completed so as to be dedicated by E. Thomas, October 28, 1866. In 1862, M. C. Briggs. Another revival, one of great power, blessed the Church that year. In that ingathering, two men were converted, who afterward became members of the conference. In 1863, J. T. Peck. In 1864, T. H. Sinex. In 1867, J. A. Bruner. In 1870, J. H. Wythe. In 1872, Q. J. Colin. In 1875, E. R. Dille. In 1878, W. Dennett. In 1881, M. D. Buck. In 1883, G. Clifford. In 1886, J. P. Macauley. In 1887, M. C. Briggs. In 1889, E. E. Dodge. In 1892, A. H. Needham. In 1895, H. B. Heacock. The statistics for 1897 are as follows: Members, 174. Probationers, seventeen. Local preachers, two. Scholars in Sunday-school, 111. One church valued at $15,000. One parsonage, valued at $2,000. Paid pastor, $1,400. Presiding elder, $70. Bishops, $22. Raised for missions, $160.

CHAPTER VIII.

1853.

The First Conference.

It was a great event when a Methodist Bishop visited California. It was a greater event when an annual conference, properly officered and constitutionally organized, was held on the Pacific Coast. Nothing like it had ever been seen in American Methodism. All other annual conferences had been contiguous to other like organizations, but here was an annual conference well neigh two thousand miles from any other. The bishop came in due time. In his first sermon he set an example to all bishops and presiding elders—he went where most needed. He preached in Happy Valley school house, January 24, 1853. In connection with that service he baptised a child, probably the first ever received into covenant relations with the Church. The Native Sons and Daughters were already coming. The conference regularly convened on the 3d day of February. A custom now invariably observed, though then sometimes omitted, characterized the opening session. The Sacrament of the Lord's Supper was administered. S. D. Simonds called the roll, and M. C. Briggs was elected secretary. We shall not follow the business of the conference in detail. Let us first look at the statistics. Thirty-one charges made reports at this time. This is conclusive proof that we have not yet considered all of the pioneer Churches. We shall do all we can to give this honor to whom it belongs in each case as it comes in its own order. The aggregate of members in all these charges were: 1,334 in full connection; 115 probationers; and forty-seven local preachers. The largest membership was reported from Santa Clara, 140. The smallest from Contra Costa, nine. There were twenty-eight Sunday-schools; 143 officers and teachers, and 662 scholars of all ages. There were twenty-six Churches and ten parsonages. Value not given. Raised for building and improving church property $80,587.

Looking now at the *personnel* of the conference, we find that besides those already named, there were B. F. Rawlins, William Wilmot, William S. Turner, Edward A. Hazen, and John Daniel, these all by transfer. Warren Oliver was received on certificate of location. The following were received into full connection: E. Merchant, J. McH. Caldwell, B. F. Rawlins, and D. Deal. J. B. Hill belonged to that class, but for some reason —we may be sure a good one—he was not present. J. W. Brier and A. S. Gibbons were ordained elders. Elihu Anthony and C. A. Leaman were ordained local deacons. The following were continued on trial: J. Rogers, J. B. Hill, W. S. Turner, and H. B. Sheldon. Three were received on trial, R. R. Dunlap recommended from Downieville, John Benham and Joseph Pettit, both recommended from Market Street Church. W. J. Maclay and Alexander McLean were discontinued at their own request, the first on account of ill health, the second for the purpose of attending school. So, at the close of conference, there were twenty-eight members in full connection, and seven probationers.

In looking at the men not heretofore considered, the chief place of interest must be awarded to John Daniel. He arrived with his wife and two daughters about the 20th of December, 1852, but, if the writer mistakes not, took no work until the conference session. A man to be loved was he. His plain, rather homely face, became beautiful on close acquaintance. His countenance bore a striking resemblance to the pictures of Dr. Benson, the celebrated English commentator. He was spare, slightly bent, sharp features and heavy eyebrows. His voice was pleasant and at times powerful. On beginning a sermon he was slow and measured, but as he warmed up with his theme his ideas and words came more freely, and he held his congregation with an all absorbing interest. He appealed but little to the sentiments of his hearers, it was mainly thought, clear and strong, that created so deep an attention. He brought nothing but beaten gold into the sanctuary. Nor were his sermons less practical than logical. He fed his flock like a shepherd. In private conversation he was edifying, instructive, entertaining, and cheerful. Happy the people that had him for pastor, happy the pastor who had him among his people, even down to old age and feebleness. Mr. Daniel had made a good record as a preacher of about twenty years standing before he left Indiana. He had filled some of the best appointments, and had represented his conference in the general conference of 1852. He was born in Philadelphia, May 27, 1807. His mother was a Quakeress, and until her death spoke the "plain language" and dressed in Quaker style. Having married out of the society, and not being willing to say she was sorry, she was disowned by them, and became a Methodist. To the training of such a mother the Church was indebted for a most gifted and faithful minister. He was converted at the age of twenty, and when twenty-one he entered the conference. At the age of twenty-three he married Miss Huldah R. West at New Albany, Indiana. She became a mother in Isreal.

Mr. Daniel's health began to fail soon after he reached California, and for eighteen years he was alternately on the superanuated list and in the effective ranks. In 1870 he became permanently disabled for pastoral work. His last residence was in San Jose, where, in 1880, he and his wife celebrated their golden wedding. On the 18th of October of that year he went home. His widow made her home with her daughter Mrs. Heman A. Saxe, until her death, which occurred February 24, 1889. The following estimate of this good man is from the pen of Dr. Benson, his old-time friend and co-laborer in the Hoosier State. No one who knew him will think it overdrawn. "As a preacher he was clear, forceable and spiritual. In the meridian of his strength he ranked with the ablest pulpit men in Indiana. His style was chaste, his rhetoric almost faltless, and his elocution excellent. He read only the best books, treasuring up what he read. In prayer he had great gifts and wonderful power. He talked with God as one living in constant communion with Him. His presence in the Church, whether at preaching or prayer-meeting, was both a benediction and an inspiration to his pastor and his brethren. As he advanced in years his spirit grew sweet, earnest and affectionate. He had his conversation in Heaven."

A new laborer now appears in the person of Edward A. Hazen. He was a native of the State of New York, converted when a lad, raised in Indiana, a student for a time in Asbury, joining the North Indiana Conference in 1848, was ordained an elder in 1852, and the same year was transferred to the California Conference. He arrived in San Francisco in December. He remained in the regular work until 1885, when he was partially paralysed. He continued to preach occasionally until his death, March 25, 1895. He was alone when he died, at least no human being held his hand as he waded the stream of death. He retired to his room in a lodging-house in Oakland at the usual hour at night, but was found in "the sleep that knows no waking" the next morning. A pleasant smile was on his face as of one who had just met a glad surprise.

B. F. Rawlins came as a probationer. He did most efficient work but only for about two years. His wife's health was poor, and she found no relief, but rather aggravation of her disease, in California. Having tried in vain both mountain and valley, he was advised by her physicians to leave at once, as the only way of saving her life. If all who have left us, for fields where less needed, had as good a reason for going as he, we should have no occasion to complain. Dr. Rawlins has made quite a brilliant record in the East.

William S. Turner was a probationer in the Southeast Indiana Conference at the time of his transfer. He started for California in September, but owing to the crowded condition of the steamers he was delayed *en route*, and so did not reach San Francisco until January 6, 1853. His first appointment was Diamond Springs, a mining town near Placerville. Wm. Wilmot had preached there a few times previously, but no society had been organized until Turner's arrival. There was neither church nor parsonage in the place, but he left both when the year was out. Best of all there was a gracious revival of religion, resulting in forty conversions, among which were four men who afterward became preachers. This charge which had so brilliant a beginning, never had any further separate existence. It was always after a mere appendage of Placerville, Coloma or some other charge.

Great as was Mr. Turner's success in Diamond Springs he met with an irreparable loss while there. His wife, Mrs. Ann S. Turner, died June 1, 1853, leaving him with an infant son. She was the daughter of John Cowgill, of Greencastle, Indiana. He was a lawyer of considerable standing, she of high education and refinement, and a great help to her husband. Mr. Turner was born in Jersey Shore, Pennslyvania, May 28, 1826. He was converted at the age of fourteen. He graduated in Asbury University, June, 1852. He was a man of commanding appearance, a good scholar, a close thinker, and a more than average forceful speaker. He represented our conference in the general conference of 1876. A bronchial trouble had followed him for years, largely diminishing the measure of his success, and owing to that fact he took a transfer to the Columbia River Conference in 1879. Here he did effective work until about 1896, when increasing infirmaties compelled him to take a superanuated relation. In 1856 he married Miss Beecher, a cousin of the celebrated Plymouth preacher. He now lives near Spokane Falls.

William Wilmot arrived about December 20, 1852. He was a transfer from the Rock River Conference. He was an Englishman by birth. In 1856 he returned to the Atlantic States, attended Concord Biblical Institute, returning in 1858. In 1864 he located.

R. R. Dunlap was received as a probationer at this conference. He held a certificate of location from the Church South, but at that time the most friendly relations did not exist between the two Methodisms, and Dunlap came in on his recommendation from the Downieville Circuit, a charge he had been serving under the presiding elder of Sacramento District. He was born in Pennsylvania in 1823. When about twenty years old he joined the Missouri Conference. Having located from his conference, he came to California in 1850. From the first of his life in this State, while kindly disposed toward the ministers and members of the Church with which he was connected in Missouri, he resolved to work with and for the Methodist Episcopal Church. Mr. Dunlap was a man of but moderate education, but of sound mind and more than average talents as a preacher. He did hard work on hard charges. In a letter to the writer he calls himself "a watch dog." Such he was in a very good sense. He could never tolerate novelties in Wesleyan theology. The form of sound words he not only maintained in his own teaching, but insisted that every Methodist preacher ought to do the same thing. An incident will not only show his shrewdness, but convey to the reader's mind an idea of the carelessness with which examinations were managed in those days. At the conference session of 1858 he was appointed to examine the class of deacons in the studies of the third year. The writer was a member of that class. In the list of studies of that year was the elementary work on logic by Dr. Hedge. Mr. Dunlap conducted the examination. Without the least haste or appearance of embarrassment he proceeded to ask his questions. They were plain and simple enough for anybody to understand, but we noticed that he paused between questions long and carefully, sometimes turning a leaf, and then turning it back again before the question came out. To a nervous person the examination might have been annoying, but he managed to keep us at ease until the last page was turned and the last question asked. Then he closed the book, threw it upon the table, and with a hearty laugh said "I know more about logic now than I ever did before." Though this may have been his first lesson in logic it was the unanimous opinion of the class that he had examined us well. While laboring at El Monte, near Los Angeles, he became acquainted with Miss Maddux, who had been converted under his ministry, they were married. In 1870 he located, though he supplied work under the elder afterward. In 1880 he went to Washington, in the bounds of the Columbia River Conference, where he has done more pioneer work in the ministry, but in the same manner we first found him, as a local preacher. As we have seen, two other probationers were received at this time. They were both recommended by the little society in the Happy Valley school house, the infant Church that was destined to be the strongest on the Pacific Coast. The first was John Benham. This man's name has been variously spelled in different records, but the writer is assured by one who knows him well that the spelling given above is correct. Mr. McElroy, in "The Retrospect," says of him, "He was one of God's choicest gems, for he was not only very gifted, but exceedingly sweet spirited, and thoroughly consecrated to the work of his Master." Alas how strange are the ways of Providence! This goodly young man, so full of promise, never lived to complete one year of his ministry. He was sent to Cache Creek Circuit, where he won the hearts of all by his fidelity to duty and his ability to do it. In prosecuting the work, determined not to disappoint a congregation, he attempted to ford Cache Creek, then swollen by the spring rains, when his horse and himself were borne down by the current, and drowned.

Joseph Pettit was received at this conference. He finished his course in the conference studies and was ordained elder in 1857. He continued in the regular work until 1870 when he was made supernumerary. In 1872 he located.

There were three districts this year, San Francisco with I. Owen presiding elder, Sacramento, with J. D. Blain, and Marysville with J. Daniel. There were forty-one pastoral appointments including those left to be supplied.

Contra Costa now appears for the first time in the list of appointments. Dr. Morrow contended that the name was not correct. The charge he served was Union City Circuit. Union City, or Uniontown, was a popular appellation in early times, but none of the places so named seem to have survived. If there is any place bearing that name in Contra Costa County, or vicinity, that place is unknown to the writer. It appears in the list of appointments for 1854, then disappears forever, Contra Costa Circuit thereafter having a more deffinite application. Till then we let it rest.

The Methodist Church in Benicia has had a checkered existence. It was probably organized by Dr. Gibbons in 1852. A letter in the *Advocate* of August 1st of that year tells us of a meeting held by J. S. Swaney. At a love feast in the morning six were present. At preaching there were fifteen to hear the gospel. The collection was eight or nine dollars. The writer pronounced it a refreshing time! In 1853 J. B. Hill was sent there. Previously services had been held in two or three buildings, now of considerable historic interest. As those who knew him might well suppose, Mr. Hill proceeded to build a church.

The place selected was, at that time a good one. The Pacific Mail Steamship Company, that controlled the route by way of Panama, had a plant on the strait, a little above where the principal town was located. A large number of residences were built and occupied in the neighborhood, and the expectation of that region was very high. On an elevation known as Bottle Hill the new church was erected. It was never dedicated. It blew down. As Miss Alma Hukill puts it, "It was struck by the tail end of a stray Kansas cyclone, and its undedicated walls were razed to the ground." Another was built, whether by Hill or his successors, W. Wilmot, does not now matter, it is only certain that it was built, but never finished. Nor was there any need of finishing it. The Steamship Company moved their works to the city, that part of the town was deserted, and the church was worthless. In the Fall of 1856, it stood a mere shell, it had no seats, no windows, no furniture, except two lamps, not kerosene, as eroniously stated in the history referred to, for kerosene was then unknown, or at least unused on the Pacific Coast. These were for burning whale oil, and they were greatly desired by the church in Vallejo. The church was locked and nobody knew who had the key. One fine afternoon, C. V. Anthony succeeded in climbing through the window, and rescuing the lamps. He preached by their light for nearly two years in Vallejo. For some time services were held in the Presbyterian Church in the afternoon, but the congregation was very small and we had but one member in Benicia. That was Mrs. Perine, a most devoted Methodist, who, if she could have had a few like minded, would have made the history of our Church continuous from pioneer days. As if was, in the Summer of 1857 the frigate *Independence* was moored at Vallejo, and the services of the pastor at Vallejo was needed more there than at Benicia, and so the place was abandoned. Another effort to introduce Methodism into Benicia was made in the sixties, but the only result, so far as known, is the existence of a Bible given by Mrs. Perine, now rebound and used in the new church. It is pleasant to know that this most estimable lady lived to see the present church built, and the present society organized. Her body was borne to and from that church to its last earthly resting place. This was in 1894. The present Church was organized by Wayne Carver in the old seminary building. They met there for a time, and then in a hall, but finally, after a great struggle they erected the present edifice, which was dedicated by M. D. Buck, April 24, 1882. It was heavily in debt, and came near being lost to the Church on that account. A Mr. Dawson seems to have followed Carver, and Samuel Hirst, of Vallejo, was pastor for a time. In 1889, it was placed again on the list of appointments, with James Young, pastor. At the end of that year the pastor reported ten members in full connection, twenty probationers, and thirty-five scholars in the Sunday-school. In 1890, J. P. Bishop; in 1891, W. C. Robins; in 1892, C. E. Winning; in 1894, G. R. Stanley; in 1896, D. S. Ulrick, and in 1897, G. O. Ash. Its history here closes with twenty-eight members in full connection, twelve probationers, and forty scholars in the Sunday-school. One church valued at $2,500. They paid their pastor $441, the presiding elder $38, the bishops $2, and raised for missions $32.

The old circuit called Sonoma, embraced Napa Valley. S. D. Simonds, the first pastor, no doubt preached occasionally in Napa City. An anonymous correspondent in the *Advocate*, of July 1, 1852, tells us that preaching services and a Sunday-school were regularly held in that place under the shade of a tree. J. W. Brier was on this work in the latter part of 1852 and the beginning of 1853. The charge was called Napa and Suisun in the appointments of 1853, with E. A. Hazen in charge. If the Church in Napa was organized previously to this, as is very probable, then this Church is a pioneer one, according to our rule. It is true that the Church in a recent history does not claim organized existence prior to Hazen's pastorate, yet that is not entirely conclusive. Evidences of early Church organization, for many reasons, are hard to find anywhere. At the conference of 1853, there is a Napa charge reporting forty-four communicants, but as it was the name of a circuit, it is of course not conclusive as to Napa City itself. It is certain that Hazen built a parsonage in Napa. According to the *Advocate,* a church was dedicated on this work by Dr. Briggs, November 13, 1853. It is probable that it was somewhere else on this circuit, as the Napa historian, J. H. N. Williams, asserts that the Cumberland Presbyterians built the first church in that place. James Corwin followed Hazen in 1854, and Sonoma was associated with Napa. It is said that "Corwin built a mill, got out the lumber, hauled it to town, and built the first Methodist Episcopal Church in Napa." A large story, but for all this writer knows, absolutely true. It is certain that Corwin built a church in Napa, and that most of the work was done with his own hands. By frequent changes in the form of the circuit, Corwin was able to stay in Napa a long time. He was there until the conference of 1858, time enough to have built a mill and to have done all that has been claimed. Dr. Morrow followed him in 1858; W. B. May, 1859; N. Reasoner, 1860; P. L. Haynes, 1862, and W. J. Maclay, 1864. Soon after Mr. Maclay's arrival, the parsonage was burned with all its contents, including the Church records. They, however, immediately set about building another and better one on the ashes of their loss. In 1867, during Maclay's pastorate, the old church was given to the collored brethren, and the present edifice erected on the lot. In 1867, D. A. Dryden; in 1868, J. L. Trefren; in 1870, W. Dennett; in 1872, T. S. Dunn; in 1873, Stephen Bowers; in 1874, W. R. Gober; in 1877, E. S. Todd; in 1880, A. J. Wells; in 1882, J. Coyle; in 1884, M. C. Briggs; in 1887, J. Coyle; in 1892, D. A. Hayes; in 1895, E. McClish, and in 1896, C. H. Beechgood. He was returned in 1897, when there were 270 members in full connection, thirty-two probationers, three hundred and five scholars in the Sunday-school. They had a parsonage valued at $2,500, a church valued at $13,000, they paid the pastor, including house rent, $1,500, the presiding elder $120, bishops $34, and raised for missions $252.

The earliest members known to this Church were Mrs. E. R. Hartson, Mr. and Mrs. Squib and Mrs. Stillwagon. Among the early class leaders were H. D. Albright, Joseph Lamdin, F. A. Sawyer, Chancellor Hartson, and J. A. Pond. The following are among the standard-bearers with which this enterprising Church enters upon its future history. S. E. Holden,* district steward; L. J. Norton, Sunday-school superintendent and secretary of the official board; T. B. Hutchinson, steward; S. F. Ayers, steward and league president; J. W. Miller, J. R. Coe, H. C. Horstmeyer, trustees, and L. M. Turton, treasurer. Dr. C. H. Farman, L. A. Chapman, J. W. Griggsby, and B. F. Smith, were additional members of the official board. Twice this charge has been honored by laymen who went to the general conference, J. F. Lamdin, in 1880 and Chancellor Hartson in 1888. This Church is laying the foundation of another church in a mission located in North Napa, called the Epworth Mission, in which a Sunday-school and Thursday-evening prayer-meeting are regularly kept up.

Bodego is a very indefinite title. It is supposed to be the region round and about Bodego Bay. It is certain that Bateman did not go to the place in 1853, as appointed, since he was still in Mariposa County in the Summer of that year, according to the report of labors given by Sheldon. Bodego appears again in 1854, still to be supplied. It then disappears until 1858, when J. M. Hinman was sent there. At the end of the year there were fifty-two members and probationers, also a church worth $600. In 1861, J. Hunter. There was then a parsonage worth $500. In 1862, B. F. Myers. In 1863, the name disappears from the minutes, or at least from the appointments. It is probable that it assumed another name, or was added to another charge, for it is hardly creditable that a Church of forty-two members and probationers, with two churches valued at $1,300, should be abandoned outright. It appears again in 1865, but only to be supplied. There is no report of it in the minutes of the next year, nor does it ever again have place among the appointments.

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*Since deceased.

This year marks the advent of Methodism into the Humboldt Bay region. James Corwin was its apostle and saint. We shall reserve further notice until he, or somebody else, gives us points of geography from which to give events in detail.

Adam Bland goes to the Southern California Mission. The Church had its eye on Los Angeles from the beginning. The trouble was that no one in particular had *his* eye on it until this noted pioneer took the half of the State under his supervision. We shall see what he did further on.

The beautiful valley of Ione was early prized by settlers. Supposing it to be Government land, they took up claims, built homes, and planned for a permanent and prosperous community. A goodly number of these early settlers were Methodists. The fair prospect was soon enshrouded in darkness. A Spanish claim was found or invented, and after a season of litigation the inhabitants found themselves without a foot of land, and without the very houses their own hands had erected. Many moved away, the country was plunged into financial difficulty, and for years this was one of the hardest fields a minister could well be sent to. The first information we have in regard to the introduction of Methodism into Ione is the fact that a certain J. F. Camp was preaching there in January, 1853. He held services, presumably under the elder, once in two weeks. This is all we know of him. G. B. Taylor was sent there from the first conference. Drytown, about twelve miles away, was part of the circuit. A place on the Macosma called Wilson's also had regular services. November 24, 1853, Mr. Taylor reported to the *Advocate*, that they had built "a neat church and parsonage. All paid for, thank God." In 1854, it is called Ione without any appendage, though we may be sure it was a circuit. In 1855, W. S. Urmy; in 1856, J. W. Brier; in 1857, it is callled Ione and Cossumnes, with J. Sharp, J. W. Ricks, and P. Y. Cool, pastors. Mr. Cool was supernumerary at the time and probably his appointment was merely nominal. In 1858, H. J. Bland, W. Nims, and P. Y. Cool; in 1859, it is simply Ione, and J. Sharp supplied it; in 1860, I. M. Leihy; in 1861, C. H. Lawton; in 1862, it was placed on the Stockton district, and Lawton was returned. It was during this partorate that the really beautiful brick church now in use, was built. It was two stories high, basement story all above ground, with a neatly-shaped steeple surmounting the church. It was not finished, and was left badly in debt. It was, however, inclosed, and was used in its unfinished state for many years. It was begun when there was little thought of the evil day so near at hand. From the time of its erection the Church had about as hard a struggle as any Church ever had and live. The debt had sunk it at one time, but for the Church Extension Society, which gave them a loan at a lower *per cent.* than was possible elsewhere. When Mr. Lawton left Ione in 1863, there was a total membership of 121, and a church valued at $12,000. Also a parsonage valued at $1,000. The parsonage, however, went to the parties owning the land. A title to the church was all that could be had. Two men succeeded Lawton, I. B. Fish and G. W. Henning. In 1864, N. R. Peck; in 1865, J. W. Stump; in 1866, C. H. Lawton; in 1867, W. Peck; in 1870, T. Cookson; in 1871, T. Beaizley; in 1872, W. T. Mayne; in 1873, I. J. Ross; in 1874, it was an appendage of Jackson, with Ross still in charge. In 1875 it was by itself and A. K. Crawford in charge; in 1876, it was Ione and Michigan Bar, with Crawford in charge: in 1877, it was alone with E. Jacka in charge; in 1878, W. McPheeters; in 1879, is was associated with Plymouth and S. T. Sterritt was in charge; in 1880, it was alone with P. G. Buchanon in charge; in 1881, G. Larkin; in 1882, B. F. Rhoads; in 1883, E. I. Jones; in 1886, J. A. Van Anda; in 1887, it was supplied by T. W. Lincoln; in 1890, J. L. Thefren; in 1891, F. K. Baker; in 1894, D. W. Chilson; in 1896, A. J. Nelson; in 1897, H. Copeland. At this time there were sixty-one members in full connection, ten probationers, and eighty scholars in the Sunday-school. They had one church valued at $10,000 and one parsonage valued at $1,300. They paid the pastor $850, presiding elder $50, and raised for missions $37.

Over a bridge a few miles from Jackson, across the Mokelumne River, which is here the dividing line between Amador and Calaveras Counties, up a winding road to the top of the hill, three miles to make one, and the traveler will pass through the apparently *old* town of Mokelumne Hill. A hotel, a store or two, and of course the inevitable saloon, indicate that a few souls still inhabit the place. Brick and stone walls in ruins, indicate that many more souls once inhabited this almost "deserted village." Such was Mokelumne Hill a few years ago, probably not much different now. Yet this was once among the most flourishing of the mining towns of the State. In the river below, the streams that ran into it, and the gravel deposits almost everywhere was found gold. "And the gold of that country was good."

Methodism went to this place with I. B. Fish, its first pastor. He arrived November 17, 1851. The people were glad he came, and prepared a cheap building for a church. It was of odd proportions, 20 x 70 ft., without seats and without a stove. Here he preached on the first Sunday after his arrival. Soon after was held, under the presidency of I. Owen, the first quarterly conference. Here are the names of its members: I. B. Fish pastor; Nicholas Lewis, local preacher; James Guord, class leader; A. N. Yarborough, and James Ferris, stewards. And thus the machinery of our highly-geared Church was set in motion. In 1854, N. Reasoner. April 2d, of that year, M. C. Briggs dedicated a new church. This is probably the one that still stands. A parsonage also belongs to the place, but when built, is now uncertain. At the time of Reasoner's appointment, there were thirty-three communicants all told. In 1855, A. L. S. Bateman; in 1856, it was Mokelumne Hill and Jackson, with B. W. Rusk and C. N. Hinckley, pastors; in 1857, it was Mokelumne Hill and Angels Camp, with W. N. Smith and P. L. Haynes, pastors; in 1858, it is in the Stockton District with R. Kellen, pastor; in 1859, it was Mokelumne Hill alone. At the close of that year the membership, all told, was only twelve. In 1860-1, it was left to be supplied; in 1862, it was not named. It appears again in 1864, coupled with Angels Camp, and H. D. Bryant is pastor. In 1866 it stood alone, with N. Van Eaton, pastor. In 1867, it was not named; in 1871, it was Jackson and Mokelumne Hill with W. T. Mayne, pastor; in 1872, E. M. Stuart; In 1873, J. H. Vincent; in 1874, it was not named; in 1875, T. B. Palmer; in 1876, it was left to be supplied, and no report was made the next year, when Calaveras County was supplied by S. Warren; in 1878, it was Mokelumne Hill and Calaveras, with E. Smith, pastor; in 1879, it was supplied, but by whom is now unknown; in 1880, it was supplied by J. Green; in 1881, it stood alone and was supplied, but by whom is now unknown; in 1883, it was left to be supplied, but was partially looked after by the pastor of Jackson; in 1883, the minutes say it was to be supplied by R. McKechnie, but the supply did not come, or at least did not stay. From all appearances little attention has been given it by anybody since that time.

Vallecito, the place where J. McH. Caldwell was sent, is an unknown land to the writer. It never appears again among the appointments.

Volcano was of pioneer origin. A church 24 x 30 ft., was dedicated here July 15, 1852. A camp-meeting had been recently held. In January, 1853, J. L. Bennett, whose name will occur again, was holding services every Sabbath both here and at

Drytown. Probably he supplied it in 1853. In 1854, P. Y. Cool. A revival was the result of that year's work, in which C. H. Northup, afterward a member of the conference, was received into the Church. In 1855, J. H. Miller; in 1856, P. Y. Cool. His health failed and J. W. Brier took the charge. A new church was dedicated July 15, 1857. The next conference sent R. W. Williamson; in 1858, it was Volcano and Grizzly Flat, with G. W. Heath in charge; in 1859, T. A. Talleyrand; in 1860, W. Nims; in 1861, J. James; in 1862, J. Pettit; in 1863, it was with Jackson and Sutter, Pettit still in charge. It was then on the Stockton District. In 1864, J. H. Miller; in 1865, it was Volcano and Fiddletown, with W. B. Priddy, pastor; in 1866, Priddy had Volcano alone; in 1867, it was supplied by S. Belknap; in 1868, W. Gordon; in 1869, it was with Jackson, and W. Inch was pastor; in 1870, W. T. Mayne; in 1871, it was not named; in 1872, it was Volcano and Plymouth, with J. H. Vincent, pastor; in 1873, it was supplied by R. M. Kirkland; in 1874, not named; in 1875, it was Plymouth and Volcano, with J. J. Cleveland, pastor; in 1876, it was not named; it appears again in 1878, with West Point as an appendage, and Sylvester Warren as a supply; in 1879, it was with Jackson, and P. G. Buchanon was pastor; in 1880, not named; in 1882, it was placed with Shenandoah Valley, Oleta—formerly Fiddletown—and West Point, with Henry Hicks, pastor; in 1885, West Point was put with Valley Spring, and the remaining places supplied by M. K. Hackman. Beyond this point the writer knows nothing of Volcano. It never appears among the appointments, but no doubt receives scant attention from contiguous places. The mines have failed, or changed character, and the population of all that region has greatly diminished. Before leaving this subject we ought to notice one man, S. B. Boardman, who was, if the writer is not mistaken, there from the very beginning, and who, with his family, has ~~ever~~ been devoted to the Church. If his means had warranted it, Volcano would never have lacked for regular services as long as he lived. He died March 10, 1887.

Mormon Island, where Cosper had been, was a series of mining camps along the American River, in the foot-hills of the Sierras. Some of them, for a time of considerable importance, were deserted, or so nearly so as to render it impossible longer to supply them with the regular services. Some others will appear under other names as our history advances.

Equally obscure with the above-named place was the Yuba River circuit. Mines were found all along that stream from where it issues from the foot-hills near Marysville, until one reached the loftiest tributary among the snow-capped peaks of the mountains it drained. A few small towns may now be found, where gravel or quartz mines furnish continuous occupation for a large number of men. Nothing, however, in the Church line is now to be found as the result of labors expended in those early days. Yet we may not say they were in vain, for souls received impressions that the judgment-day only can reveal.

Bidwells Bar, about thirty-eight miles North of Marysville, was head-quarters of the Plumas Circuit. There were no less than fifteen places where Mr. Merchant, the appointee in 1853, preached regularly. These appointments no doubt extended far up into Plumas County, a region given to the Nevada Conference and now in the mission of that name.

Shasta City was the end of the stage and wagon-road taking passengers and supplies to the Northern mines among the Coast Range Mountains. It was the base of transfer from wheeled vehicles to mule-trains. Quite a city grew up there in the early fifties. J. B. Hill was the first pastor. He was on the ground in the Spring of 1852. By the month of September, he had a church in use. Because he built it, we know how much it cost. Here are the exact figures, $1,314.75. Before Mr. Hill's term of office expired he was married, and a parsonage was erected near the church. Hill extended his labors into Trinity County, where he went once a month. J. Rogers followed him in 1853, and H. B. Sheldon in 1854. In 1855, Shasta was left by itself, Weaverville being made into a circuit. In 1856, Henry Coles; in 1857, it was left to be supplied; also 1858; in 1859, it was supplied by J. S. Jordan; in 1860, P. L. Haynes; in 1862, W. N. Chapman; in 1863, it was Shasta and Pittsburg, and left to be supplied; in 1864, it was placed on the Marysville District; Pittsburg was left off, in 1865. Both years it was left to be supplied: In 1866, it was supplied by I. H. Taylor; in 1867, it was left to be supplied; in 1878, it was again on the Marysville District to be supplied; in 1869, V. Rightpmeyer; in 1870, G. McRae; in 1871, R. Kerwick; in 1872, S. Jones; in 1873, it is Shasta and Weaverville, with H. P. Blood, pastor; in 1874, left to be supplied; in 1875, it was in the Northern District, called Shasta and Redding, and left to be supplied; the same in 1876-7; in 1878, not in the list; in 1879, it was alone with J. B. Hartsough, pastor; in 1880, it disappeared, never to be seen again until 1897, when Shasta City, as though risen from the dead, had G. G. Walter for pastor. It seems he had supplied it the year before, or at least a part of the year, though no mention was made of it in the minutes. There were no church members, no Sunday-school, only they had paid the pastor $174.

James Hunter went to Auburn soon after his arrival in 1852. He was returned the next year and organized a Church of tne members in June following. He had no place in which to preach except in "taverns, bar-rooms, the shade of trees, etc." December 11, 1853, a church was dedicated in Auburn. In 1854, J. Rogers. On the first day of January, 1855, some men of the baser sort, baser than could easily be found in those days among Californians, broke into the church, took down the bell, left it in an injured condition, removed the books from the pulpit, and set up a Chinese sign in their place. In 1855-6, Auburn was supplied by J. A. Brooks. In 1857, John Gale. During this year a new church was undertaken. In 1858, it was changed from the Marysville District to the Sacramento. C. D. Cushman was pastor. In 1859, it was again on the Marysville District, with N. R. Peck, pastor. In 1860, it was in the Sacramento District, this time to stay. In 1861, T. H. McGrath; in 1862, D. Tuthill; in 1863, W. Wilmot; in 1864, it was Auburn and Ophir, with J. Rogers in charge; in 1865, it was Auburn and Folsom, with W. S. Urmy, pastor; in 1866, it was Auburn alone, with N. R. Peck in charge. The same pastor the next year with Ophir added; in 1868, it was Auburn and Rocklin, with A. R. Sherrif and P. Grove in charge. In 1869, it was Auburn and Folsom, with J. H. Peters, pastor. In 1870, the same pastor with Auburn alone; in 1871, G. D. Pinneo; in 1872, E. E. Dodge; in 1874, it was Auburn and Ophir with E. H. King in charge; in 1877, H. D. Hunter; in 1878, A. Holbrook; in 1879, S. H. Todd; in 1880, supplied by G. W. Fitch. This man had been a member of the Nevada Conference, had withdrawn from the ministry and membership of the Church, and joined again on probation, received into full connection, licensed to preach, and now was employed by the presiding elder in ignorance of his past history. He did not long remain in charge. He afterward joined the Free Methodists. In 1881, T. B. Hopkins; in 1884, J. J. Martin; in 1885, Ophir is dropped from the name without other change; in 1886, J. B. Chisholm; in 1890, C. McKelvey; in 1892, J. W. Buxton; in 1893, T. B. Palmer; in 1895, S. Jones; in 1897, J. H. Wythe, Jr. Members, sixty-seven; probationers, five; scholars in Sunday-school, one hundred and thirty. They paid the pastor $875, presiding elder $53, bishops $3, and raised for missions $21.

Downieville, at about the extreme limit of appointments as marked by the present boundries of the conference, can very reasonably lay claim to the honor of being a pioneer Church. Certainly it was organized before the first session of the conference, for it recommended its pastor to the traveling connection, and its history has been, so far as the writer knows, unbroken since. R. R. Dunlap found his way there in 1852, and by September of that year he had a church edected, 30 x 50, costing $2,200. It is not probable that it was finished or it had cost more. The charge was left to be supplied in 1853. In 1854, C. Bonner. It was again left to be supplied in 1855. The writer is under the impression that J. B. Hill once served as pastor of that Church, but *when*, it is beyond his power to recall. In 1856, W. Hulbert. It had then twenty-three communicants. In 1858, W. S. Turner; in 1859, H. B. Sheldon; in 1860, W. S. Urmy; in 1861, C. H. Northup; in 1863, J. Rogers; in 1864, J. E. Wickes; in 1865, I. B. Fish; in 1868, J. E. Wickes; in 1869, J. Pettit; in 1870, W. B. Priddy; in 1872, W. Gordon; in 1873, P. L. Haynes; in 1875, A. R. Sheriff; in 1876, it was on the Sacramento District, with E. M. Stuart, pastor; in 1878, J. Appleton; in 1879, it was on the Northern California District, without change of pastor; in 1880, it was again on the Sacramento District with B. F. Rhoads, pastor; in 1882, W. Anguin; in 1885, J. W. Buxton; in 1887, C. H. Kirkbridge; in 1889, supplied by C. H. Darling; in 1891, supplied by W. M. Massie; in 1893, supplied by D. A. Crowell; in 1894, L. Ewing; in 1895, C. F. Withrow. He was pastor when this historic period closed. Members twenty-five, probationers, eighteen; scholars in Sunday-school, 193. There were three churches valued at $3,000, one parsonage valued at $300. Paid pastor $840, presiding elder $80, bishops $2, and raised for admissions, $30.

It is probable that David H. Lowry preached the first sermon ever heard in Yreka. He was a local preacher of considerable ability, who afterward resided in Scott Valley. He died in San Jose, April 2, 1883. A letter in the *Advocate* of July 30, 1852, makes a strong plea for a regular ministry, offering a liberal support. It is probable that J. Speck, then a local preacher, was the only appointee from that time to the arrival of R. B. Stratton, in 1854. The Minutes of that year leave Yreka to be supplied, while Stratton is set down for San Francisco City mission. By an after-arrangement he was sent to Yreka. The local preachers, working under the elder, had built a log church, and in all probability had organized a society before this time, but just when, seems now impossible to know. Soon after Stratton's work began the old lot was sold for $2,000, a new lot was bought, and a new church contracted for. It was 34 x 50, having a tower 70 feet high, and would seat about three hundred people. It cost about $10,000 and was dedicated March 10, 1855. R. E. Wenk says of this first pastor, "He was a notable man. In appearance he was tall and striking, and in ability brilliant and strong.

Many traditions of his eloquence linger in the minds of the early settlers." In 1856, H. Baker; in 1857, E. A. Hazen; in 1859, J. W. Ross. The decade from 1861 "was one of decline. The mines ceased to yield the precious metal, and the population went elsewhere. The prosperity of the Church suffered with that of the community." The men who served during this period were as follows: In 1861, D. Tuthill; in 1862, C. Miller; in 1864, A. C. McDougal; in 1866, J. M. Campbell; in 1868, W. B. Priddy; in 1869, D. H. Haskins; in 1870, J. Hammond. The decade from 1872 constitutes "the bottom years. Population had become greatly reduced, and religious affairs were at a low ebb. The church property fell into decay, and internal trouble rent the small society that then existed." In 1873, A. Coplin; in 1874, no supply; in 1875, J. E. Day; in 1878, L. L. Rogers; in 1879, and for three years following, it was supplied with occasional services by the pastors of Scott Valley. They were, S. A. Redding and W. A. Johns. G. G. Walter was pastor in 1882. He remained three years. "These may be called years of hope." "From 1885, a new period of prosperity ensued." In 1885, C. H. Darling; in 1888, T. S. L. Wallis. During this pastorate a new and beautiful parsonage was erected. In 1891, G. H. Jones; in 1892, J. B. Rutter; in 1894, J. A. Van Anda; in 1896, R. E. Wenk. In the year following there were fifty-eight members, fifteen probationers, one local preacher, and one hundred and twenty-five scholars in the Sunday-school. They had one church valued at $1,200, one parsonage valued at $2,500, paid pastor $1,040, presiding elder $80, bishops $5, and raised for missions, $36.

Calaveras, to which H. B. Sheldon was appointed, was not in the County bearing that name, but along the river so called, and in the San Joaquin Valley, lying East of Stockton. We will notice points on that circuit in the future.

Mariposa was another hard field for Methodism, at least for our branch of it. Bateman must have been there fully two years and then the modest Cleveland went to the work. In 1855, it was left to be supplied, and no report was given of it at the next conference. In 1856, it was still left to be supplied, and seems to have been supplied, since a report is made one year later to the effect that there were nine members, and a church valued at $800. In 1857, it looked as though something was about to be accomplished, for two men were sent to that charge, C. N. Hinckley and J. McKelvey. The next year there were seventeen communicants and the church was valued at $1,000. That year Hinckley went back alone, McKelvey going farther South. In 1859, Z. B. Ellsworth and I. P. Hale; in 1860, B. W. Rusk. The membership had grown to twenty-eight. In 1861, A. L. S. Bateman was again in the field; in 1863, J. Baldwin; in 1864, J. McKelvey; in 1866, it was left to be supplied, and no report made at the next conference. That statement will be correct history of Mariposa until 1870, when the monotony is slightly relieved by the appointment reading, "To be supplied by W. Oliver." At the next conference it was J. Oliver that supplied it, but he reports nothing. For three more years it stood to be supplied, then, in 1873, it is left out of the appointments. The organization of another conference took Mariposa out of the older body, but in 1896, a change was made by which that county was restored to the California Conference. That year, Counterville appears in the list of charges on the Oakland District, and as this is in Mariposa we must see in that what we have from the work of so many years. In both conference sessions after the change occurred this place was left to be supplied, a discouraging fact on the face of things. On looking at the reports of 1897, we are still further discouraged by finding nothing but blanks all along the line opposite Counterville. Let us hope that other churches have done better for Mariposa.

CHAPTER IX.

1854.

The Second Conference.

This was Bishop Simpson's first visit to California. The fame of the great preacher had preceded him. Expectation was very high. He was in demand everywhere. The Legislature in session at Benicia invited him to preach before the body. He accepted their request, and in due time, accompanied by B. F. Rawlins, he was before the law-makers of California. It is rarely that two Methodist preachers could be thrown together who were both incapable of singing. It happened so, however, in this instance. Bishop Simpson, though possessed of a magnificent voice for speaking, could not sing at all. Mr. Rawlins thought he could handle Old Hundred, though not sure about it, but as the congregation would join, the thing would go, whether the precenter could sing it right or not. It was a dismal failure. The congregation did not join in; probably they were waiting to discover what tune was being sung! After going a little on several airs, and touching on some very original sounds, and reaching the end of the first stanza, the bishop quietly said, "Let us pray," and the meeting continued and closed without further attempts at music. The good bishop did not disappoint the expectation of the people. It is said that a man belonging to another church in Sacramento heard him, and on the Sabbath following made no preparation for church. His wife said in surprise, "Why do you not get ready for church?" He answered, "O, I am not going to church to-day; I will not have the grand impression produced by Bishop Simpson's sermon last Sunday, spoiled by any preacher that can be found about here!"

The conference met in Sacramento, February 16, 1854. M. C. Briggs was elected secretary. The reports brought in from charges give the following items of general interest: Charges, forty-one; members, one thousand five hundred and twenty-four; Sunday-schools, forty-five; officers and teachers, three hundred and twenty-two; scholars, fifteen hundred and fourteen; conversions in Sunday-schools, nineteen; churches, thirty-seven; parsonages, fifteen; lots, fifty-two; value of all property, $176,300; members of conference, thirty-eight, and probationers, eight. A few items of interest will be noticed her. R. R. Dunlap was excused from examinations on account of the fact that he had passed a similar course of study in the Church South. The following were elected and ordained elders: G. B. Taylor, E. Merchant, B. F. Rawlins, and D. Deal. Those admitted into full connection, were H. B. Sheldon, J. B. Hill, and J. Rogers. I. W. Cole was continued on trial. As this name did not appear in the minutes of 1853, it is quite evident that he had been transferred during the year. He was received into full connection in 1855 and granted a location in 1856. J. Pettit was continued on trial conditioned on his making up defects in study. This was a hopeful sign that even then the qualifications of ministers in the line of education was being placed on higher ground. At a later conference this same man was reported defective in study. His presiding elder, anxious to get him through, said, "Bishop, if he does not read our books he sells them." No doubt a commendation as far as it went. One of the probationers continued on trial was admonished by the bishop by request of the conference, indicating that the brethren were determined to allow no indiscretion to pass unnoticed. J. K. Walker, who had been at work on the Bodego circuit, was elected to local deacons' orders, also, I. S. Deihl, from Placerville, and Matthey Lissiter, from Napa circuit. We give place just here for a word concerning J. K. Walker. He was a very useful local preacher. Breaking new ground when needed, and serving churches as a supply when occasion demanded. Always faithful and true wherever he was. He was a native of the State of New York, licensed in 1848, came to California in 1853, died in Guerneville, January 8, 1885, aged eighty-six years. Those admitted to probationary relation were J. J. Cleveland and P. Y. Cool, from Volcano, W. S. Urmy, from Powell Street, and I. S. Diehl, from Placerville.

There were four districts this year: San Francisco, with J. D. Blain in charge; Sacramento, with G. S. Phillips; Marysville, with J. Daniel, and Southern California, with A. Bland. There were fifty-one charges either supplied or to be supplied. It may be well to state here that a custom has prevailed from the beginning to mark such places as needed work, and yet could not be supplied for want of men, by this sign, "To be supplied." Where such charges afterward received attention their history will be given so far as known. But where no supply was furnished, and no report made, nor any future work done, they will not be mentioned in this history.

Three transfers are found in the list of laborers, N. P. Heath, Nelson Reasoner, and C. Bonner. The first was a man of marked character, a very good preacher, and with the snap and vim which would naturally seem to fit him for this field. He had been about seventeen years in the work before he came to California. But he was never contented with the country, and in 1856, or at most early in 1857, he returned. He filled important charges in Illinois after that.

Nelson Reasoner was a man of good education and of [illegible] than ordinary preaching abilities. He had joined the Genesee Conference in September, 1850. He was transferred as an undergraduate, being ordained elder in 1855, in Stockton. He married Miss Emma Hamilton, of Marysville, in 1868, and about the same time was appointed agent of the American Bible Society for the Northern portion of the State and for Nevada. In 1870, he took a location and returned to the East.

C. Bonner did not stay in the conference long enough for us to know whom he was or whence he came. His name never again appears in a list of appointments.

William S. Urmy was born on the 21st day of June, 1830, in the village of Sing Sing, New York. At the age of fifteen, he was converted at a camp-meeting held in that vicinity, upon the historic grounds of those days. Almost immediately, he felt called to preach the gospel, and began the study of the Greek language and such books as he thought would be of service to him in his work. When twenty-two years old, he came to California, and at once united with Powell Street Church. Here he was licensed to preach, his license bearing the name of Isaac Owen as presiding elder. He preached his first sermon, in the church Roberts sent from Oregon, in December, 1853. He remained at Coloma, where he was first appointed, about six months, when he was removed by the elder to Sonora and Columbia as junior preacher. They had the whole of Tuolumne County for their field of labor. There were ten appointments, to all of which they went on foot. At the conference of 1855, he was sent to Ione, then considered a very important field. Here he had eight appointments where he gave regular services. On his way to Dry Town, one Sunday evening, he lost his way, and came to a strange village which they told him was Sutter Creek. Inquiring if there were any Methodists in that place, they directed him to Mr. Wildman's store, whose wife was a member of the Church. He offered [illegible] preach, and Mr. Wildman rang the bell. A congregation assembled in a little school-house, to whom Urmy preached, thus turning his mistake to good account. His success on this circuit was excellent. The membership was doubled in fifteen months. He was next appointed to the Alameda circuit, with C. H. Northup for junior preacher, but when Heath left Folsom Street Church the elder appointed him to that charge. Here he remained two years doing excellent service. It was while here that he married the elder daughter of Dr. Thomas, then editor of the *Advocate*, a most fitting companion, though destined to leave him after a few years. She died in 1874. Urmy's success was assured from the first. He wrote well, now and then wooing the spirit of the muse to the edification of his readers. For ten years he served his conference as secretary. He also represented it in the general conference of 1888. He received the degree of Doctor of Divinity from the University of the Pacific.

A native of Cayuga County, New York, Peter Y. Cool, was born May 20, 1830. He was converted at the age of nineteen, and when twenty, came to California. At first he followed the occupation of a teacher in Amador County. His license to preach, which bore the signature of Dr. Owen, was dated in 1853. Beginning his ministry in 1854, he was often compelled to be laid aside on account of ill-health, but again and again he returned, with ever-increased zeal and greater efficiency. Being in the Southern part of the State when the division occurred, he became a member of the Southern Conference. In this he remained until his death which was on November 6, 1882. A difficulty in one of his knees, that had made him a cripple most of his years, finally took him, amid great suffering, to the better world. He was a man of very affable disposition, kind and pleasant to all, a good preacher, and especially gifted in church building. When in Santa Cruz he was elected Superintendent of Public Instruction. Still he was not a man that sought place other than in the ministry. He often said, "I would rather preach than be President."

Josiah J. Cleveland was born of Methodist parents, in Masonville, New York, in the year 1821. He was one of five brothers, four of whom were Methodist preachers, and one a physician. He was a Christian from earliest childhood. He prepared for college in Cazenovia Seminary, and then took the regular classical course in the Wesleyan University at Middletown. He came to California in 1850, toiled in the mines until he had paid the last dollar he owed for his education, and then followed the convictions of all his previous life by entering the ministry. For twenty-eight years he toiled devotedly in that work, doing his very best as pastor, professor, and presiding elder, never seeking any honor or place, but content to work where his brethren assigned him, without a murmur or complaint.

Having taken a superannuated relation in 1882, he and his faithful wife moved to San Francisco, and for seven years did most efficient work in the Japanese Mission as teachers. He was then obliged to give up all work. He went East, visited the home of his youth, and the graves of his parents, who had not seen him for forty years before their death, and then, on his return, secured a little home near San Leandro, where in quietness and in great submission, he waited for the end. Nor did he have long to wait. The Summons came on Sabbath, January 17, 1892. It found him ready. It is doubtful if Mr. Cleveland had an enemy in the world. If he had, it is perfectly safe to say, the fault was not his. It would be difficult to find a more perfect specimen of a gentleman. His greatest fault was a virtue in excess,—his modesty. Perhaps this kept him from the highest measure of success.

Israel S. Deihl was a man of considerable excentricity. He took so earnestly to the temperance work, and seemed so useful in it, that his brethren gave him a nominal appointment in order that he might devote himself wholly to it. He carried the Order of the Sons of Temperance everywhere in the State. This irregular work could not continue forever, and as there was no liklihood of his settling down to pastoral labor, in 1857, he was discontinued. More than a year previously he was the innocent victim of the vice he so fearlessly antagonized. Going from Sacramento to Red Bluffs, owing, as it was believe, to the imperfect service of a drunken engineer, the steamer was blown up, and Deihl was nearly killed. In this he was only a little more fortunate than many others on board, for he was made a cripple for life.

The following account of the beginning of the First Methodist Episcopal Church [illegible] Alameda, is taken from the pen of Dr. F. D. Bovard: It "[illegible]n its career September 11, 1853. It was in the house of Rev. James McGowan, a local elder, that this first Methodist class of sturdy pioneers was organized. Isaac Owen, the presiding elder, held the first quarterly meeting in October. The first location was on Mound Street, and was the gift of Bishop Taylor and his brother. The gentle-spirited David Deal was the first pastor, appointed in February, 1854. He built the first church which was dedicated April 30, 1854, by Bishop Simpson. At first it was part of a circuit."

In 1856, W. S. Urmy and C. H. Northup were postors. Urmy did not long remain and then Northup became preacher in charge. At the end of the year there were fifty-eight communicants in a territory where about a score of Methodist Churches may now be found, nearly each one of which has a larger membership. In 1857, Alameda was by itself, and W. G. Deal was pastor. At the end of that year thirty comunicants were reported, this be it remembered, when the school was in running order. In 1858, A. Higbie. In his second year Higbie's health failed, the school was given up, and the charge again fell into the hands of W. G. Deal. In 1860, E. W. Kirkham. At the next conference it was reported that he had not yet arrived upon the Coast. He never came. During the whole year the place was supplied in the best way it could be done, but most of the year by a superanuated member of an Eastern conference. In 1861, C. V. Anthony and J. E. Wickes were in charge. This was the plan of the circuit at that time. Alameda, preaching every Sabbath morning and evening; Oakland, every Sabbath afternoon at three o'clock; San Leandro, every Sabbath morning; San Lorenzo, once in two weeks at three o'clock; Haywards, once in two weeks at three o'clock. In 1862, Oakland was a charge by itself, the other parts of the circuit being called Alameda and San Leandro, with W. Gafney in charge. In 1864, C. E. Rich. In 1865, San Leandro was dropped from the name of the charge, without other change. In 1866, Alameda was certainly a station, perhaps it was the year before, but now San Leandro, so long connected with it, became a separate charge. Rich, remaining in Alameda; in 1867, J. Daniel; in 1869, R. M. Hammond; in 1870, it was supplied by G. G. Walter; in 1871, W. Hulbert. By this time the center of interest, and of population as well, was at Park Street. The prosperity of the Church depended upon a change of location. A lot was purchased on Park Street and the church moved thereon. Great praise is due to the memory of Mrs. John Gunn, who was foremost in soliciting the money by which this was brought about. She and her husband had been able and willing workers in this church for several years preceding. They were both natives of Scotland, he of Highland birth and blood. Intelligent and original, many happy thoughts were uttered by him in his prayer and class-meeting testimonies. They moved to Oakland soon after the change referred to in Alameda, where they lived until a few years ago, when, not long apart, they went to their reward. In 1874, J. W. Ross. He did not remain a year, the Pacific Grove enterprise taking him to that place. F. P. Tower finished out the year, and was regularly appointed at the next conference. A new church building was now begun. More ground was bought, making the lot 100 x 150, on which they proceeded to build a church 40 x 70. In 1876, H. B. Heacock. He soon had the church completed. It was dedicated December 24, of that year, Dr. Jewell officiating. In 1876, Alameda became a part of the Stockton District. It had always previously been in that of San Francisco, except one year, when the Oakland District was formed, though of very different territory than that which bore the name in after years. In 1879, T. S. Dunn. A revival added a goodly number to the Church while he was there. In 1881, M. C. Briggs. More land with a parsonage was now purchased. In 1884, R. Bently; in 1885-6, a church was built at West End, which, in the year last named, became a separate charge. In 1885, the name of the charge was Alameda and West End. In 1886, it took the title of Alameda First Church, with A. T. Needham, pastor. In 1887, A. J. Nelson. The church was raised and a basement story added. In 1888, J. Kirby; in 1892, J. Coyle; in 1893, F. D. Bovard. The price of the land had greatly appreciated on account of the growth of the City and the encroachment of business. This led to a plan to make the land productive of revenue, not only to secure a better church for their own use, but also to help other churches contiguous, actual or prospective. The details need not be given here. In 1897, when Dr. Bovard was returned for the fifth year, there were two hundred and ninety members in full connection, ten probationers, and two hundred and sixty-six scholars in the Sunday-school. One church valued at $30,000, one parsonage valued at $8,000; they paid the pastor $2,000, presiding elder $160, bishops $30, and raised for missions $219.

Among the names this Church has reason to cherish, we may, for want of information, give but a few: Arthur S. Barber, was a man who had been identified with that Church from the very beginning. He was born in Yorkshire, England, in 1817. He came to America when twenty-three years old, was in California in 1849, settled in Alameda in 1853, was appointed post master, by President Filmore, in 1855, a position continuously held for thirty-four years. He died September 7, 1896.

T. W. Williamson, a staunch Methodist, father of Mrs. Dr. Benson and of other good workers in our Zion, closed his earthly life in fellowship with the Church, June 9, 1883. He was born in Kentucky, in 1799.

Levi Jenks, formerly a member of the Rock River Conference was a laborer here during the last years of his life. He was born 1808, died January 18, 1887. John Trgloan was for many years a member of this Church. He was a pioneer, having come to California a Methodist in 1852. He was converted in Wisconsin under the labors of I. M. Leihy, afterward of our conference. He was born in Cornwall, England, December 29, 1818, came to America when twenty-one years old, and became an enthusiastic American. Though having large interests in mines, he was always opposed to Sunday labor, and was willing, if need be, to suffer loss rather than to violate his conscience on that subject. He died in Alameda, November 24, 1897.

The writer well remembers Horatio Moses and his excellent wife, who used to come from Fruitvale to the Church in Alameda, in 1861. They had been doing this already for about four years. They closed their days in the fellowship then begun. Mrs. Moses was born in 1800, converted in childhood, married John Creamer, a member of conference, in 1820. Having been bereaved of her husband, she married Mr. Moses, of Paterson, New Jersey, and came to California in 1857. She died April 16, 1883. Her second husband had preceded her to the home of the blessed.

The year 1854, marks the organization of our Church in Petaluma. J. K. Walker had been over all Sonoma County, preaching where he could find hearers, and Petaluma became a point in his circuit. He was sent this year as a supply to the Petaluma "Mission," and in July following he organized a Church of six members. It must not be inferred that this was the first time services had been held in Petaluma. The lynx-eyed Bateman had visited it long before, but this year indicates a point of importance sufficient to warrent its being made the center of a circuit. But from the organization the place rapidly grew in importance until in 1855, less than a year after it began existence, it was set apart as a separate work, with J. Hunter in charge. At the end of the first year of Mr. Hunter's pastorate he reported fifty-seven members in full connection, twenty-one probationers and three local preachers. A most remarkable showing truly. He also reported a parsonage, and $400 raised to build a church. The value of the property was estimated at $3,000. The lot on which both church and parsonage were first built was on Kentucky Street, and was afterward sold to the city for a hall and public library. In 1857, W. J. Maclay. In 1859, D. A. Dryden. In 1860, J. McH. Caldwell. In 1861, J. W. Stump. In 1863, I. M. Leihy. In 1864, supplied by E. S. Lippit. During his pastorate a new and somewhat expensive building enterprise was undertaken. The old property having been sold to the city, a large lot was secured on the corner of Keller and English Streets. The basement, or what was intended for a basement, was erected, roofed over, and used as an audience room. The building was of brick, and a considerable debt was contracted in getting it thus far on the way towards completion. In 1866, J. Hunter. He had been on the superanuated list for some time, and his health did not long allow of his holding the position. W. Peck had been appointed agent of the University, but had resigned, and when Hunter was obliged to give up the charge he took it. In 1867, R. W. Williamson. In 1869, W. S. Turner. In 1871, J. L. Trefren. In 1873, A. J. Nelson. And now a new departure was taken. It was decided to change the plan, and instead of making a two story church, put up a high Gothic roof, and finish the church as it was. This was done, not without friction and some discontent, but that passed away in time, and as the population did not warrent a larger church, it was on the whole the best that could be done. In 1875, G. Clifford. In 1878, E. R. Dille. During Dr. Dille's pastorate the last dollar's indebetedness was paid. The six years of these two preachers were years of continued prosperity. The church grew in numbers and influence. In 1881, C. V. Anthony. In 1882, R. L. Harford. His health was poor when he came, and it steadily declined, until he died in the midst of the conference year. E. R. Willis supplied the charge to the close of the year, and was then regularly appointed to the church. In 1884, J. A. Van Anda. In 1886, C. E. Rich. During the pastorate of Mr. Rich the church was considerably remodeled. The audience room was shortened, while the parlors were much increased, and the whole of the inside work repainted and papered. In 1888, W. M. Woodward. In 1890, M. C. Briggs. In 1894, T. H. Woodward. In 1897, T. A. Atkinson. By death and removals the membership of the Church has diminished from what is was in former years, but the Church is well organized, the future promising.

Our history closes with the following statistics: Members, 130; probationers, nineteen; one local preacher; and 144 scholars in the Sunday-school. One church valued at $15,000; one parsonage valued at $1,200. They paid the pastor $1,300. Presiding elder $90. Raised for missions $33.

Russian and Big River Circuit covered all that region North of the bay not otherwise named and provided for. It was the mother circuit from which numerous other charges came. These will be considered as the growth of that beautiful country shall progress.

James Corwin was sent to all the Humbolt region in 1853. He toiled for one year and returned with two charges to be provided for—Union, to which he was returned, and Bucksport, which was left to be supplied. Let us consider the last first. Bucksport was a landing place only about two miles from where the city of Eureka now stands. In those early times it was supposed to be a point of importance, but Eureka sprang up and swallowed it. In 1855, W. Gafney was sent there. In 1856, it became an appendage of Union. It then disappears from the list of charges.

Union was for a time the chief point of interest to our work in Humbolt County. In 1855 it was associated with Bucksport, and R. W. Williamson and W. Gafney were in charge. Afterward Gafney took Bucksport and Williamson was in charge at Union. In 1856, they were again together, with J. H. Miller in charge, and one more to be supplied. At this time there was a Church in Union, and a society having forty communicants. Value of church property $2,300. In 1875 it was Union and Eureka, with J. W. Burton and H. Van Gundy in charge. In 1858, C. H. Northup. In 1859, Union stands alone, and was supplied, but by whom is not stated. In 1860, A. J. Huestis. In 1861 the name of the town having been changed, the name of the charge became Arcata, with B. W. Rusk pastor. In 1862, W. B. Priddy. In 1863, it was supplied, but by whom is not stated. In 1864, J. M. Campbell. In 1866, S. L. Hamilton. During his pastorate the church now in use was erected. In 1867, G. McRae. In 1868, R. May. In 1870 it was again with Eureka, and P. L. Haynes and B. W. Rusk were in charge. In 1871 it was left to be supplied. In 1872 it was Arcata and Trinidad, in charge of G. R. Stanley. In 1873 Trinidad was left off the name, Stanley being still in charge. In 1875, J. B. Maxfield, who never put in an appearance. It cannot be here stated who supplied it that year. In 1876, B. F. Taylor. In 1878, D. W. Chilson. In 1880, J. B. Chisholm. In 1883, E. A. Wible. In 1886, S. M. Woodward. In 1889, F. L. Tuttle. In 1890, C. E. Pettis. In 1894, E. E. Dodge. In 1896, A. Holbrook. His pastorate passes the limits of this history. Members 112, probationers thirty-five, scholars in Sunday-school 150, two churches of an aggregate value of $1,500, one parsonage valued at $1,500 paid pastor $950, presiding elder $80, bishops $3, raised for missions $32.

In writing up the history of the Churches about Humboldt Bay, no reference has been made to charges in the districts. These have been many, and their recurrence so frequently would become monotonous. The reader can easily get track of them by examining the various lists of districts.

Iowa Hill was left to be supplied. In 1855, E. A. Hazen. At the end of one year the charge had sixty-four communicants. It had also two churches and one parsonage. In 1858 it was on the Sacramento District instead of the Marysville with W. Wilmot pastor. In 1859 it is called Iowa City, with H. J. Bland pastor. In 1860, J. Maclay. In 1862, J. Rogers. In 1863, J. Corwin. In 1864, left to be supplied. In 1865, it was supplied by E. A. Wible. In 1866, A. C. Hazard. In 1867, A. R. Sheriff. In 1868, it is Iowa Hill and Forest Hill, with I. J. Ross in charge. In 1869, it is Iowa Hill and Colfax, I. J. Ross still in charge. In 1870, R. Kernick. In 1871, J. H. Peters. In 1872, G. Larkin. In 1873, it is Colfax and Iowa Hill with J. J. Cleveland pastor. In 1875, S. Jones. In 1877, W. H. Hughes. In 1878, G. R. Stanley. In 1880, W. Peck. In 1881, W. M. Johnson. In 1882, W. M. Woodward. In 1883, it no where appears. It is never named again during the period of this history. Greatly reduced in people, it has probably become simply a preaching place on some contiguous circuit.

We find in connection with the appointments of San Francisco a City Mission with R. B. Stratton in charge. According to the writer's memory he did not long remain, going thence to Yreka. This city mission embraced mainly, if not wholly, the mission Dolores.

Michigan City, with J. Pettit in charge, was a place described in the *Advocate* of about that time, as situated high up in the mountains, between the North and Middle Forks of the American River. Forests of pine, cedar and oak abounded, and the mines were excellent. It does not appear among the appointments again until 1858, when J. W. Ricks was in charge. In 1859, T. H. McGrath. In 1860, J. J. Cleveland. In 1861 there was a Michigan Bluffs, and a Michigan Bar, the former with J. Rogers, and the latter with W. Pitner, in charge. Probably the former is the place we are considering under a changed name. In 1862, W. Wilmot was sent to Michigan Bluffs, and Michigan Bar was left out of the list. In 1863, J. M. Hinman. In 1864 it was Yankee Jim's and Michigan Bluffs. In 1865 it reported twenty members, two churches of the aggregate value of $3,000, and two parsonages of the aggregate value of $2,000. That year it is left out of the appointments, nor does it again appear until 1873, when it was an appendage of Forest Hill.

This year we find a Marysville mission. It was probably the region lying west of Marysville, a part of the country rich in farming lands and already becoming settled with well-to-do farmers. Mr. Sheldon did not stay there, a more promising field took him to Shasta.

Twice the name of Gibsonville was in the list of appointments. Then we see no more of it. It was left to be supplied in 1854, but in 1855, H. E. Foster was appointed there. In 1856 it had sixteen communicants, twenty-five scholars in Sunday-school, and a church valued at $1,200. From which facts it is probable that it was not abandoned, but assumed another name.

James McGowan, if the writer is not misinformed, was the apostle of Methodism to Murphys. He was the local elder at whose house the Church in Alameda was organized. When a society was formed at Murphys it is now impossible of determination. It is certain we had a Church organized, and it had several years of history. In 1854 it was supplied by J. H. Miller. In 1854 J. McGowan supplied it. In 1856 there were sixty communicants. There were eighty scholars in the Sunday-school, a church and a parsonage, though both must have been of very unpretentious character, since they were estimated as only worth, taken together, $700. That year it was again supplied, but by whom is not known. In 1857 it does not appear in the list. In 1861 J. McGowan is again sent, as if to save the toil of other years. Perhaps he found it a hopeless undertaking, certainly no one was sent the years following.

Adam Bland was given a circuit in 1853, he made it a district in 1854. He wanted five men, he obtained two, that was the proportion of supply to demand in those early days. Bland was laying the foundations of another conference, he was the advance agent of a vast multitude, whose coming tread he thought he heard as he lay with his ear to the ground, and slept alone under the stars of heaven. He coasted along the placid ocean, he climbed the thirsty mountains, he threaded the heated valleys and he wanted to take all that goodly south land for God. His demand was not too much. Suppose he could have just then encountered a class from a theological school, trained as all such ought to be trained, to thank God for any field of labor where men were found who needed the gospel, and they had heeded his call, what a different history would have been written. It is useless to write anything now of the three places that had to be left for years begging for help, it must suffice to write when some one goes, but of two we must write now.

Los Angeles had at last a pastor in 1854. It was J. McH. Caldwell. He remained one year, and then the charge was left to be supplied. In 1856, A. L. S. Bateman. The statistics of that year have not one entry for Los Angeles. In 1857, E. Merchant. We have seen elsewhere what a foundation he had to build upon, but alas! he lived not to build. In 1858, Los Angeles and San Barnardino were together and left to be supplied. In 1859, D. Tuthill. He was there but a part of the year and made no report at the end of it. In 1860 it was Los Angeles and El Monte, and left to be supplied. But it is needless to go through the history of this church, if church it may be called, for several years. It is to be supplied each conference when the appointments are read out, it is found with a line of blanks opposite the name when the minutes are published. It was not until 1867 that a man's name appears in place of the monotonous "to be supplied." That name was A. P. Hendon. We look anxiously in the reports of 1868 for what had come down as the result of labors expanded in years gone by, and only one item of information is found, that is full of hope, we had forty members in Los Angeles circuit. That year the work was divided, Los Angeles falls to A. Coplin, while the circuit is given in charge of Hendon. In 1869 the minutes report a church valued at $4,000, and a membership of twenty-one. Hendon reports fifty-four communicants all told. This year A. M. Hough went to Los Angeles, and the circuit is left out of the list of appointments. No doubt the circuit takes another name. Mr. Hough went to work with his usual energy. He found a heavy debt and soon had it paid. He saw need of certain improvements, and they were soon added. In 1871, P. Y. Cool. In 1872, J. W. Stump. In 1873, J. M. Campbell. In 1875, G. S. Hickey. This was the last appointment made from the California Conference, the next year it received its pastor from the Southern California Conference. The last statistics available for this history were those of 1874. Members 117, probationers one, Sunday-school scholars 100. They had one church valued at $4,500, one parsonage valued at $2,300. They paid the pastor $1,200. Presiding elder $120. Bishops $4. Raised for missions $40. These figures indicate that the old days of hardship and struggle had passed, and that Los Angeles was already heading rapidly to the lead of a great church movement, greater indeed than anybody would have dared at that time to prophesy.

A preacher was sent to Lexington in 1854, none other than the earnest Dunlap, whose work we have seen in the extreme north. It sounds strangely to meet this name, Lexington, in a region all plastered over with the names of saints and sacred institutions. Who were the ambitious Yankees who displaced some saint's name, perhaps, to establish this, so precious to American ears? It was in Los Angeles County as we learn from Dunlap himself. Is there such a place now in that County? Dunlap says they built "a baloon church" there at a cost of from three to four hundred dollars. But it was hard work. The elements were against our Church, being mostly from the South. The next year Dunlap returned to Lexington, but in speaking of his work he always, or nearly so, speaks of El Monte. This he informs us was in San Gabriel Valley about twelve miles east of Los Angeles. It appears as an appendage of Los Angeles afterward, and probably occurs as Los Angeles Circuit still later.

CHAPTER X.

1855.

The Third Conference.

It was held in Stockton, May 16th and Osmond C. Baker presided. He wore glasses, was of medium stature, quiet and dignified in bearing, presided with affability, and preached on Sunday, not a great sermon, but one of much appropriateness, and one well calculated to give great encouragement to that body of weary itinerants, who were laboring under more serious difficulties than any similar number of ministers on the face of the earth. To a stranger the conference discussions would not appear in a very favorable light. These men had come from every part of the "States," as we still called all parts of the nation on the other side of the continent. Raised and educated under different circumstances, each confident that his way was best there was a sharpness of retort which indicated a want of charity, perhaps more in seeming than in reality. Let us also remember that they had many trials and few comforts. They were surrounded by men who were worldly, and to a great degree selfish. Even the members of the Church partook too largely of the same spirit. It is not to be wondered at if the type of piety was not of the highest possible manifestation.

The debate on slavery was especially bitter. It was the last session before the general conference of 1856, and deligates to that body had to be elected. The anti-slavery sentiment was rapidly being developed in the North. We were speedily drifting towards that terrible conflict which followed only five years later. Some wanted the most radical deliverance to govern the action of the delegates, some wanted none at all, thinking that agitation would be injurious to the welfare and unity of the Church. It was not a question merely affecting the Eastern side of the country, the politics of the State was intensely interested on the same theme. The Know Nothing movement, then in the zenith of its development, could do but little to allay the bitterness with which this subject was discussed. Laymen everywhere were interested, and laymen were looking on. It is to be feared that some of them hated, what they were pleased to call, fanaticism, worse than they hated sin. The papers had much to say about these ministers dabbling in politics. It was claimed that some appointments were affected by that debate. At last they reached results that nearly all the conference agreed to, though as in nearly all cases of compromise, some on both sides voted for what they did not like. With some they were too radical, with some they were decidedly time serving. Resolutions from other conferences had been received asking for a change of rule on slavery, so as to entirely exclude slave holding from the Church. The report of the committee on the subject will be found of interest. "*Resolved;* first, That we do not concur in the proposed changes of the general rule. *Resolved;* second, That we request the general conference by resolution, so to explain said rule as to make it evident that it forbids the buying and selling of men, women and children as slaves. *Resolved;* third, That we respectfully request the general conference at its next session to take into consideration the propriety of so revising the chapter on slavery as to require slaveholders to emancipate their slaves when emancipation is not impracticable, or where age or infirmity does not render it unjust to the slave." The first and second resolutions were adopted by thirty-eight to two. A larger number voted against the third resolution but it carried by a considerable majority. The whole report was adopted by a vote of twenty-five to eleven.

The statistics show a decrease in membership. The precise difference it is hard to determine. One account of members for 1854, makes the number, as before given, 1524, the other 1335. If the first is correct, then the falling off was not less than 193. If the second, which is very probable, then the decrease was only three. Here are the figures as nearly as they can be ascertained. Members 1332. Probationers 143. Local preachers eleven. Number of churches twenty-one. Number of parsonages nine. Number of lots thirty-one. The aggregate of "*quarterage*" paid was $47,000. "*Table expenses*" $27,000. Value of church property $27,400. No reports from Sunday-schools available. Members of conference forty-five. Probationers thirteen. Missionary money appropriated $9,950.

There were fifty-nine pastoral appointments this year distributed on four districts. Southern California District was discontinued, its appointments being mostly put on the San Francisco. A new district had been formed out of the Marysville, with E. Arnold in charge. This last named district went up from Colusa to the Oregon line and across to the ocean.

H. C. Benson was left without an appointment expecting to take a transfer to one of the Indiana Conferences. He afterward changed his mind, and located, but when this was done is uncertain. No mention of his name is made in the minutes of the California Conference except that under consideration until 1858 when he was readmitted on a certificate of location. He was secretary of the conference in 1855. As he did not go east, it is probable that he located from the California Conference in 1856, and that the secretary forgot to mention the fact in the minutes. Another item concerning this conference must suffice before we turn to consider the new men and new fields. Bishop Andrew of the Church South, was present and introduced to the conference. As his case was the occasion, rather than the cause, of the division of the Church, the debate on slavery must have been one of much interest to him.

Six new men now appear for the first time on the conference roll. The first of these who reached the field and went to work was Ebenezer Arnold. He was of New England blood, though born and raised in the State of New York. His mother was a woman of rare Christian character, by whom he was early led to Christ. He joined the Black River Conference in 1838. After about sixteen years of labor there, he started for Oregon, reaching San Francisco April 2, 1854. Being strongly urged to remain in California, he consented, and at once took the Shasta District. It was an immense region, of a mountainous character, which can only be traveled on horseback, or rather muleback, for not many horses could have been found to go where the riders had to go, in journeying over the trails that constituted the sum total of all highways known in those parts in the early days. He was a man of forty years of age, possessed of a strong robust body, well formed features, and a voice of tremenduous power, though he was not boisterous in preaching except when occasion seemed to warrent. He remained on the district, toiling with zeal and enduring hardships, until the conference of 1857, when his name does not appear among the appointments, though still upon the roll. During that year he moved to Oregon, and in 1858 was transferred to that conference and was made principal of the Umpqua Academy. After a few years in Oregon he returned to New York, where he has made quite a history in his old conference.

The first Sunday in June, 1855 the writer had his first experience, with his first presiding elder, on the first charge ever given him. In the morning Mr. Arnold preached in the court house in Weaver. The Sacrament of the Lord's Supper was administered to about half a dozen souls. all who cared to confess their Master in that way. In the afternoon he preached on the street. Jonah was his theme. Jonah was a type of the backslider, the man who shirked duty. There was no place for such a man. He could not be tolerated on shipboard, and so was thrown into the sea. A fish swallowed him, but got the worst of the transaction. Jonah set hard on the fish's stomach. Cast out upon land, he had suffered other rejections and mishaps if he had not repented and turned to the duty he had forsaken. Then he made an application. Some of those who heard him perhaps, had been passing through a bitter experience. Men on every side of them had been "striking it rich," but they had not obtained "the color." They had spent all they possessed, and had well nigh exhausted their credit, and were now at their wit's end to know what to do. He advised them to institute an inquiry. Perhaps they had a Jonah in the company. Possibly a backsliden deacon, or class leader, or preacher. Then lifting his voice to the full extent of its power he shouted, "Pitch him out! Pitch him out! Pitch him out!" Whether it led to the breaking up of any mining company may be questioned, but it is certain it created quite a sensation in that large crowd that stood around listening to him. He was intensely anti-Mason, carying his prejudices to all secret societies. He would not affiliate with the Sons of Temperance, because of their secret character. This produced some friction in certain quarters of the district. To the writer he was very helpful, and his visits were made intensely profitable.

Eleazer Thomas was nearly six feet high, well proportioned, of light complexion, had blue eyes, a massive forehead, and in all respects a man of commanding appearance. He was born at Chatham's Corners, New York, January 16, 1814. He was educated at Lima, and entered the Genessee Conference in 1838. For some time before he came to California he had preached and professed the attainment of entire sanctification. His presentation of that theme at conference sessions and at campmeetings was often attended by great power. He did but one year of pastoral work. His position on the *Advocate*, however, as well as the ability he displayed in planning work, and discussing questions on the conference floor, soon made him a leader among his brethren, whose influence was equal to any. He loved to travel, was fond of helping presiding elders, often at campmeetings, and other large gatherings, so that before his death he was about the most extensively known man in the State. From the paper he went to the no less prominent position of agent of the Depository. In 1872 he became presiding elder of the Petaluma District, alas, the only other office he was ever to fill in the Church of God. In the exciting session of 1872 in San Jose, how little did anyone think that we should never hear his voice again on the conference floor. But so it was to be. He was most cruelly shot while attending to his duties as a Peace Commissioner of the United States, sent to quiet disturbances among the Modoc Indians in the northern part of the State. He was slain by the very men whom he was doing his best to shield from the consequences of their past misconduct. There were fears that harm would befall him if he ventured out upon the lava beds. Indeed it is credably stated that a woman of Modoc blood, though the wife of an American, hazzarded her life to warn the commissioners not to go. But they had given [illegible] word, and they kept it, though in doing so two of them went to their death. Thus on the 11th of April, 1873, without a moment's warning, he was sent into eternity.

When he received the telegram conveying the intelligence that he was appointed peace commissioner he said, "It has been my calling to carry peace to men, that is my mission now." When his friends in Napa, where he resided, cautioned him of the danger attending his duty, he said, "Heaven is just as near the lava beds as from Napa City." He seemed to have forebodings of evil, and made this request of one of the members of conference, "If I should never return alive, I want the brethren of the conference to know that I have nothing but the warmest love in my heart for every one of them." Again he remarked at the same time, "You know that I have always dreaded a lingering old age, if I go that way it will be cut short. The will of the Lord be done. It will be but one step." It was well for him as it was. But the Church lost the promise of twenty years of effective work on account of his untimely taking off.

Samuel B. Rooney was another transfer at this time. He was an Irishman, short rather thick set, with sandy hair and florid complexion. He was a man of more than ordinary ability in the pulpit. His first year was attended with disaster. Domestic affliction of a most serious character led to conduct on his part requiring investigation. The committee condoned his offence on the ground of great temptation, and on promise of his return to the East, he was cleared. Instead of leaving the Coast he joined the Congregational Church, and became pastor of a small society of that denomination in San Francisco. He remained with them only a short time, when he rejoined the Meth [illegible] Church, was licensed to preach, but his credentials as an elder were not returned to him. He was some time in the temperance work, and in 1860 supplied very efficiently the Church in Virginia City. Having spent a year or two in mining speculation, he went to New Jersey, and joined the Newark Conference, in which relation he has remained until now. His credentials were never returned for reasons which the conference here considered sufficient. They were asked for by the Newark Conference, and once ordered to be restored by the general conference. This order was refused, not only for the old reason, but also because the general conference exceeded the bounds of its authority in making a demand contrary to the law of discipline, which leaves the determination of such matters to the annual conference. The general conference could change the discipline, but had no power to require an annual conference to do what was contrary to it. So far as the writer knows, Mr. Rooney has been a consistent minister in his new relations.

This year marks the introduction of the German work into California. August Kelner was the first preacher. He was a native of Hanover, born in 1819. Was educated and confirmed in the Lutheran Church. Came to America in 1848. In the same year he was converted under the ministry of Phillip Kuhl in St. Louis, Mo. Six months later he was licensed to preach and sent to a circuit in Wisconsin. He was about thirty-six years old when sent to plant German Methodism on the Pacific Coast. A large, strongly built, vigorous man as one would see in many day's search. A man of indomitable zeal, he pushed the work from the very beginning. Preaching in all the large cities, he soon had societies formed in most of them, but gave his greatest care to San Francisco. The first German Church built was in Stockton. It was dedicated on the 23d day of September 1855, by Dr. Briggs. As help came he pressed on in the work, nor stayed to rest until his soul took its departure to a land where weariness is unknown. He fell to sleep April 11, 1863. His sickness was brief, but very severe, the strong body broke down under the intense strain. He left two children with their mother, three having preceded him to their heavenly home. One daughter is the wife of W. L. Woodrow, both well known members of First Church, San Jose.

P. G. Buchanan was born in Steuben County, New York, September 28, 1821. His father removed to the State of Ohio the following year. He prepared for college under Dr.—afterwards bishop—Thompson, at Norwalk Seminary. He was graduated from Ann Arbor in 1846, and joined the Michigan Conference the same year. Here he filled several important charges very successfully, in some of them having wonderful revivals. While pastor at Plymouth, not less than five hundred souls were converted to God. While professor at Albion, he was poisoned with chlorine gas and compelled to desist from work for a year. In 1852 he was transferred to the Oregon Conference and appointed principal of the Portland Academy. His health again failing, he returned to the pastorate, serving Oregon City and Taylor Street, Portland. On account of health, he was transferred to California Conference in 1855. His labors in Oregon and for four years in California were very successful, especially in Stockton. In 1859 he located. His reasons for this step need not enter into this history. No one could doubt but that he acted conscientiously. He afterward became a Congregationalist. After several years in connection with the Congregationalist and Presbyterian Churches, he returned in 1872 to the California Conference, doing work in various places as the history of churches will show. His health having failed again, he took a supernumerary relation in 1883, and a superanuated relation in 1894.

A class of ten was received on probation at this conference. Of these, two dropped out at the end of one year. One of these, B. W. Rusk, joined again about five years later, did eighteen years' service, took a supernumerary relation in 1873, and was made a superanuate in 1887. His residence for many years has been in Southern California, though his membership has always remained here. H. E. Foster, after he left the regular work, was a colporter of the California Bible Society for many years. He finally settled on a farm near Lodi, where he died near the end of 1886. He had married an excellent woman, only a few years before, in Oakland. His last sufferings were of the most intense character, but his Christian patience was as great as his day demanded. The writer administered the Sacrament of the Lord's Supper when he was near his end. Never was the Devine presence more sensibly felt by those present than on that occasion. He was a local preacher at the time of his death. Edwin Aylworth continued with his class until they were received into full connection, but located in 1858. Two years later he was a member of the Church in Santa Clara.

Alfred Higbie was born in Delaware County, New York, November 11, 1814. He was raised on a farm where he worked during the summer and went to school during the winter. Driven from manual labor by ill health, he became a teacher. He then took an academic course of four years. During the last of these he was licensed to preach. This was in 1843. He continued to teach and to preach, and also to follow up his studies in the languages, mathematics and physics. He married in 1848. He says, "On the 5th of April, 1852, amid a terrific snow storm, I left New York for California, to settle an important business affair for a New York firm. Landed at Commercial Street, or Long Wharf at 4 P. M. on Monday, May 10, 1852.

After performing the duties assigned me by the New York firm, I assisted Rev. S. D. Simonds in various ways in the office of the *California Christian Advocate,* and Rev. Wm. Taylor in the office of the Book Depository. Both these offices were in one room on the Bethel Ship on Davis Street, then out in the bay. * * * Conference arrived February 16, 1854, Bishop Simpson presiding. The bishop and presiding elder thought I ought to go into the regular work, that my services there would be of more importance than they could be—under the circumstances—in the depository. So I took leave of a work which has grown in strength and usefulness to the present day."

Mr. Higbie supplied Mormon Island one year before this time. He was then admitted on probation and sent back to the same work. He had Mormon Island, a town on the South Fork of the American River, about twenty-two miles form Sacramento, but he was expected to labor in parts of three Counties, namely: Sacramento, El Dorado, and Placer. Note some of his appointments, we say some, for in those days a great deal of irregular work was done where no regular services were held. But these were preaching places where he went at set times. Mormon Island, Red Bank, Negro Hill, Doten's, Beal's Bar, Rattlesnake, Salmon Falls, Railroad House, Michigan Bar, Prairie City, and Granite City, now Folsom. He says he "preached three times on Sunday, and every alternate round four times, and rode from twenty-five to forty miles. The miners on my work were exceptionally fine men. Had a frame parsonage, fairly good, and a canvas church at Mormon Island. Built a very nice frame church at the Railroad House, and Dr. Bannister dedicated it free of debt. Organized a society at the Railroad House of forty-five members, twenty-four from conversions, and twenty-one who were Methodists, Presbyterians, Congregationalists, and Episcopalians."

The following story is so characteristic of the times that no doubt the reader will be pleased to have it transcribed in full from the pen of Mr. Higbie. "I was about to visit one of the new points, and asked a member at Mormon Island to accompany me, as he was acquainted with a number of the principal miners. He hesitated—thought we might be throwing away our pearls—but finally consented. Among the number he introduced me to was one who kept a whiskey and and gambling shop. 'Well' said he, 'we're a pretty hard set over here, but we'll try and use you well. Where ye goin' to spout?' I said I did not know, but wished to get the best and most convenient place in town. Well he answered, 'ye kin have my shop, I guess its the biggest and best in town.' The offer having been accepted, he asked, "'What time will ye begin?' 'Early candlelight.' 'All right sir.' We took in the town and dined with a friend. Near the time we went around to the saloon. 'O, by jimminy, I forgot all about it.' Turning to the crowd he shouted, 'I say boys, we're goin' to have preachin' here, and here's the preacher, put up yer cards, sweep up, slick up now.' All eyes were turned towards the speaker, wondering what fresh joks he was playing upon them. 'Come now, its a fact,' and turning to his colored boy, handed him a bell, 'Gwout now, ring um up, ring um up.' In a few minutes things 'slicked up,' the miners gathered and filled the 'shop.' A room about 30x75 feet. I took my place in the bar, boxes with covers off, placed one upon another, in my rear, and filled with bottles, jugs and glasses, while a rough board, resting on two barrels, formed the counter, my desk. The place was well lighted, and everything quiet and orderly. I said, let us sing, 'When I Can Read My Title Clear,' we sang it to the fine old tune of Ortonville. I pitched the tune. All parts were carried in excellent time. We had harmonious music, real melody, the like of which might make any church feel proud. I was charmed, felt Devinely moved, and preached with unusual freedom. At the close of the services the master of the establishment jumped and shouted, as he took his slouched hat, 'Come boys throw in, this man can't come over here and preach fer nothin', and so he took the collection, counted the money and handed it to me saying, 'Her's fifty dollars, come again when ye feel lilke it and we'll give ye fifty dollars a pop.'"

In 1859, Mr. Higbie took a superanuated relation, having completely broken down because of the failure of the vocal organs. As his general health was good, he was able to follow successfully the profession of a civil engineer. Once he represented a southern country in the legislature, where he was the leading spirit in securing the local option law of 1875. In later years, under much affliction, he was of great service in the University of the Pacific. Physical darkness finally settled down upon him to such a degree that almost all labor had to be given up. With only eyes to see his way by sunlight, he is waiting for his transfer to the land of eternal light.

Bishop Peck was once heard to give his first impressions of William Gafney. It was at a camp meeting. Mr. Gafney had not been introduced to his critic. As he saw this plain, seemingly diffident, man take his place in the preacher's desk, and, in a very quiet manner introduce the worship of God, the Doctor said to himself, "What local preacher are we to have now?" When prayer was offered by this unpretentious man, he again said to himself, "Surely this man lives close to God." As he took his text and began to unfold his theme he saw at once that a master's hand was dividing the Word of Life. When the sermon was finished, he pronounced it a credit to any pulpit in the nation. The manner of his entering the ministry is happily stated by Dr. Briggs. "In 1851-54 W. Gafney was a class leader in Powell Street Church. A lady of his class pronounced him the best class leader she had ever known. He studied class leading, studied the members of his class, and studied the Word of God. Bro. Gafney was engaged in business with Mr. Genella, his brother-in-law, was extremely reticent, almost painfully diffident, and was listening with amazed incredulity to a call sounding in his heart to enter a wider sphere of teaching, when the lady alluded to said to her husband, "Bro. Gafney has a call to the ministry and is resisting it." Careful enquiry made it clear to his brethren that the call from heaven ought to be seconded by a recognition on the part of the Church, and he was urged, and gently forced into the ministry." If the reader will substitute the name of Mrs. M. C. Briggs as the lady in the above story, he will not err. There was no mistake about his call, the only mistake was in his resisting so long. His success had been greater had he begun sooner. He was never what might be called a popular preacher, but was always a useful one. He married Miss Bacon, a school teacher, not long after entering the ministry. It was in every sense of the word a suitable union. After twenty-eight years of useful work his feebleness seemed to indicate an end of his toil. When informed by his presiding elder of this decision of his brethren, he sat down and wept like a child. Who that was present can ever forget the feelings manifested when the report of the above incident was given to the conference by George Clifford? "I have ten dollars in my pocket," said this warm-hearted presiding elder, "and I want it to go towards helping brother Gafney to the means of living next year." How the shining gold fell upon the secretary's table, often from thin purses, but from willing hearts, in order to show this worthy minister of Jesus Christ how deeply he was loved, and how tender their sympathies were for him. He did not long live to suffer the sorrow of being laid aside, a sorrow that to any true minister, always is, and always must be, worse than death itself. It was in September, 1883, that he was placed on the superanuated list, in May, 1885, the Master called him up higher. He called his wife to his bedside and said, "Good bye, I 'm happy, hallelujah."

William J. Maclay was one of that party that reached San Francisco, May 10, 1852. He was then twenty-six years old, had but recently graduated from Dickinson College, and been received on probation in the Baltimore Conference. He was a man of engaging features, a little above the medium height, of ready utterance, rather florid in style, a pleasant companion in society, and, no small item to a Methodist preacher, well married. At the conference of 1853 he was discontinued at his own request. In 1855 he again joined on probation. As college professor and president, as pastor and presiding elder, he continued, with the exception of one year, to labor until 1873, when, from failing health, he took a supernumerary relation to the conference. He settled in Napa where he was much loved, because well known. He represented his conference in the general conference of 1872. In 1879 he was elected to represent his County in the State Legislature, but did not live to assume the responsibilities of that office. He died November 13, 1879. A beloved daughter was buried only about four hours before he breathed his last. He was paralyzed about two months before. These words appear in the conference obituary, recorded in the minutes of 1880: "To him the Eternal City might be out of sight, but it was not far away. He was constantly looking to and hastening unto the day of the Lord. He endured as seeing Him that is invisible."

R. W. Williamson was the only Englishman in the class. As yet the great influx of miners from Cornwall had not much affected the ministry. From that land in after years many useful ministers found their way into the conference, and some of our best mining towns had a preponderance of members from that quarter of England. Mr. Williamson was not from Cornwall. He was born on the Isle of Weight, March 22, 1822. He was awakened and began his Christian life at the age of fourteen in the home of his father, then in Southampton. He was licensed to preach in that place, and received into the Wesleyan Conference on trial. He left for America before his membership was consummated. He reached California in 1853. He was married to Miss Nancy Blaisdel Graves, of San Francisco, February 13, 1855. In May following he was received on trial in the California Conference. He continued in the pastoral work until 1882, when increasing infirmaties compelled him to take a superannuated relation. Creeping-paralysis set in, and he became helpless. His sufferings were acute, and continued through many years. His fortitude in these sufferings were remarkable. His presiding elder who had visited him, and who reported his visit to the conference, said it was a precious means of grace to spend a season in his company. The following exstatic words are taken from a letter written to me less than a year before his death: "I thank God for the riches of His goodness, for His forbearance, for His long suffering, for His loving kindness, for His tender mercy, and for His restraining and preventing grace. I am abundantly sustained by the Holy Spirit of truth. His words are exceedingly precious. Thank God, praise His name, thanks be to God who gives us the victory through our Lord Jesus Christ." Thus he went with shoutings into glory. The end came when he had been sufficiently perfected, like his Divine Lord, by suffering. He was taken up in the afternoon of January 2, 1900.

Memory retains the image of a man, strongly built, with a keen black eye and an intelligent countenance. It was Jacob Hamilton Miller. He passed good examinations, never failed of promotion, and was ordained, with six others of his class, to the office of an elder in 1859. He was born in Perry County, Ohio, December 9, 1830. His father was a native of Germany, who came to this country during the Revolutionary War. When a boy, Jacob was taken by his parents to Iowa, where he was raised. He received a partial course in the Iowa Wesleyan University, and came to California in 1853. After spending a year in mining, he was licensed to preach and employed as a supply on the circuit called Murphy's Camp. He married Miss Nancy E. Moore at Carson's Camp, May 10, 1855, and about a week later was received on trial in the conference. In 1872 he was transferred to the Indiana Conference, and a year later to the Iowa. In 1875, he was transferred to the Des Moines Conference, of which he was a member at the time of his death. He died in Indianola, August 19, 1883. He left the legacy of a pure and faithful life to every place he served.

Charles H. Northup was the writer's chum. We were nearest of the same age of any others in the class. He stood by the side of the writer when he was married. We corresponded as long as he lived. His own matrimonial venture would make an interesting chapter in a novel. He was stationed in Crescent City. He came to San Francisco on business for his Church. The steamer that brought him was one that ran to and from Portland, Oregon. When he returned, on the same steamer, a storm arose, and when off Crescent City it was deemed unsafe to stop, and so Northup had to go on to Portland. While the steamship was unloading and reloading in Portland, Northup took a trip to Salem. There he met a Miss Pringle, who at once became the light of his eye. He made one more trip to Oregon, but that was no accident. He went for her and she came with him. They lived happily together, nor did death long divide them.

Charles H. Northup was a native of Sandy Hill, New York.

His parents were active Methodists, and his father a lawyer, whose name will go down to history as the author of a book entitled, " Twelve Years a Slave." Solomon Northup was a descendent of slaves that had been in the possession of Northup's ancestors in the days when slavery was allowed in the State of New York. He lived in Sandy Hill and was well known to the Northup family. He fell in with a strolling band of minstrels, who employed him to go with them and play the violin, in which Solomon was quite expert. They drugged him, took him to Washington, the boasted capital of a free country, where they whipped him until nearly dead, threatened to finish their work if he ever dared to tell his true name or where he belonged. He was sold South, and finally fell into the hands of a counterpart of Simon Legre. Indeed, Mrs. Stowe got her conception of Simon Legre from Master Epps, the owner of Solomon Northup. It was through the instrumentality of an abolitionist carpenter, who chanced to be at work with Solomon on the plantation of Epps, that word was sent to lawyer Northup in Sandy Hill of his whereabouts, and by the hand of this Christian man deliverance at last came to the slave.

It is altogether probable that the parents of Charles would have been delighted to have had their son a minister of the gospel. But his mind was not at all in that direction. They sent him to the Cazenovia Seminary when Dr., afterward bishop, Peck was in charge, and there he received a thorough academic education. He reached his majority with out yielding his heart to God, and this in spite of his father's counsels and his mother's prayers. He then resolved to go to California. Possessed of an indomitable will, what he resolved to do he generally did. So he got here. In the mines he found hard work and poor pay. Such labor as was required of him he had never before done, but he did not murmur nor complained. With aching back and blistered hands he toiled on. Some extra meetings were being held in the community, and Charles attended. Indeed he had always attended church when possible, and was strictly moral in character. He was awakened, soundly converted, and soon felt a call to preach. He was a man of intense aggressiveness, and full of nervous force. One who heard him frequently said, " I can almost hear the electricity snap from the end of his fingers while he is preaching." He was witty rather than humorous, though not destitute of a refined humor. Senator Sargent was authority for the following specimen of repartee from Northup: A distinguished minister was invited to deliver the Fourth-of-July oration in Nevada when Northup was pastor of the Church in that place. He and the pastor were invited to Sargent's to dinner. While eating, the conversation turned on preaching, when the orator expressed his opinion that the pulpit was getting too tame. He believed in more noise. He certainly made enough himself. Giving expression to his convictions in a somewhat vigorous form he said, "I believe in thunder. Thunder," said Northup, "thunder never killed anything but goslings, it is the lightning that kills!"

He came out of a remarkable revival in Grass Valley during the Winter of 1865-6 completely broken down. He was not able to attend conference at the close of that year. The conference with the best of intentions, put him on the superanuated list. He was never reconciled to that action; he chafed under it all the year. Pale and thin he appeared at the conference of 1868 and demanded work. He was sent to Nevada where he toiled on for two years, then went to Healdsburg. He did not live the year out. The last Sabbath in March he went through all the work expected of him, and before the next Sabbath came he was enjoying the rest that remains for the people of God. He died April 2, 1870. He had not yet reached his two score years. The conference said this of him. "The prominent characteristics of our lamented brother were, high moral integrity, a clear intellect, and persistent and unwavering fidelity."

The last named of this class was descended from a line of New England Quakers extending back to John Anthony, a native of Hampstead, England, who settled in Providence, Rhode Island, in 1645. Elihu Anthony, his grand-father, of Saratoga County, New York, was for more than sixty years a Quaker preacher. His maternal grand-father was William Odell, a native of Connecticut, a revolutionary soldier, and afterward a Quaker, and a preacher among that people. He died early in the present century at Balston Springs, New York. Charles Volney Anthony was born in Portage, then Alleghany County, New York, February 22, 1831. His parents had been Quakers until a few years before his birth, when the father was disowned by them, though the mother remained a member until her death in California, in 1858. The family moved to Fort Wayne, in the Spring of 1838, and a few years later into Whitley County, where they cleared up a farm in a very thickly-wooded region. When the writer was about twelve years old he began to pray and read his Bible carefully. The result was a very happy Christian experience which he never could forget. Having no encouragement to confess Christ, he soon lost his hold on this new-found joy and gradually fell into his father's way of thinking, which was then Universalism. In the latter part of January, 1851, he left his home for California by way of New York and Panama. He reached San Francisco March 20, 1851. He made his home with his brother Elihu, in Santa Cruz, where he lived for two years and a half. In the Summer of 1852, he joined the Methodist Episcopal Church, and in November following was happily converted. In the Fall of 1853, he returned to attend school, already convinced that his life must be spent in the ministry. He passed one year in Fort Wayne College, then, his health having somewhat broken down with the hard winter and hard study, he came back with his brother, who had spent several months in the Atlantic States on a visit. The Winter of 1854-5 was spent in teaching in the public school in Santa Cruz, and in May he joined the California Conference on trial. While many things conduced to cause him to take this step with so meager an education, having never been in school two years, as a scholar, since he was seven years old, he sincerely desires that his example should not be followed by others while the means of education are so much more accessible that in those times.

We turn to look at the fields which now appear for the first time. The ground occupied by the Santa Clara circuit had been more or less looked after by the pastors of Santa Clara and San Jose from the days of Charles Maclay. In 1854, it was made a charge by itself, with W. Hulbert, pastor. The early departure of B. F. Rawlins to the Eastern States left San Jose without a pastor, and Hulbert took that into his work, which must have modified it a little. In 1855, it was added to San Jose with Hulbert and Cool in charge. Cool soon took San Jose for his exclusive work, while Hulbert took the circuit. In 1856, I. Owen was in charge. The boundaries of the circuit then included Williams Chapel, Saratoga, Eight Mile House on the Monterey Road, Gilroy, and Berryessa. At Williams, a chapel had been erected in 1854, at a distance of about four miles from Santa Clara. The charter members at this point were Isaac Hattabaugh and wife, James and Elaxender Hess, Samuel Williams and wife, F. J. Garrigus and wife, Matthew Tantau and wife, Daniel and Rhodes Gardner, the last named being an exhorter, and afterward a local preacher. The first convert here was Jacob Graves, who was immersed in Campbell's Creek by Isaac Owen. In 1858, J. W. Brier was pastor. It was a year of great loss. Mr. Brier left the Church at the end of the year, taking with him into a new organization all that he could of those like-minded on the question of slavery. Meantime this most exciting of all subjects had stirred up Southern blood, and we lost in that direction. In 1859, J. Pettit and Colin Anderson were in charge. The latter soon left and joined with Brier in the Wesleyan movement. He returned towards the end of the year, but it was on the whole, a farther period of loss. In 1860, J. Sharp. Meantime the slavery excitement had broken up the society at Williams Chapel, the church had been sold to Alexander Hess, who moved it, and turned it into a barn. In 1862, R. R. Dunlap; in 1863, E. A. Hazen; in 1865, W. Morrow; in 1867, W. B. Priddy; in 1863, J. Corwin; in 1869, H. Gibson and F. D. Hodgson. The last named was a nominal appointment. In 1871, it disappears from the list of appointments. It had changed form many times already, and finally was divided into several different charges.

The first definite information we have of work done in Vallejo was when J. B. Hill held an afternoon service there in 1853. It is quite probable that the real beginning was earlier than that. In 1854, Benicia and Martinez, was a charge on the Sacramnto District and W. Wilmot was pastor. It was during this year that Vallejo began to have some prominence. In 1855, the charge was called Vallejo and Benicia, Martinez having been set off by itself. Under the management of Mr. Wilmot a lot, 50 x 100, was secured from John B. Frisbie, son-in-law of Gen. Vallejo. It was deeded in trust to a board of five trustees, two of whom were not members of the Church. These two were David G. Farragut and a Mr. Turner whose Christian name the writer has forgotten. He was civil engineer of Mare Island; had formerly represented his native State, North Carolina in the Congress of the nation. He was a communicant of the Protestant Episcopal Church. His wife was a daughter of the author of the Star Spangled Banner. We need not stop to indicate who the other trustee was, his name is so profoundly marked upon the history of his country that it can no more be forgotten than the names of Lincoln and Grant. The other three trustees were members of the Church, J. Houston Green, Charles Oliver, and a man by the name of Jenkins. Mr. Green was a native of Maine, a carpenter by trade, who has spent the most of his life on the Mare Island Navy Yard. From the first he has been a warm friend of the Church, a faithful official member, and a liberal supporter of its finances. When one of his pastors expostulated with him because he gave so much, he said, "I am the only young man in the building where I work that has a bank account. Every month it takes all their wages to pay up their debts. So, in all probability, it would be with me if I was not a member of the Church, surely I owe much to the Church." Would that others might take a similar view of duty. Mr. Green married a daughter of Jacob Speck, one of our pioneer local preachers, and for several years a member of conference. Charles Oliver was from New Jersey, a stair builder, a man of great excitability of temper, but honest and true as a Christian. He died several years ago. Mr. Jenkins was an excellent Christian man and one faithful to all the duties of his station. He left Vallejo in the Fall of 1856. The first Protestant church ever built in Vallejo was dedicated October 21, 1855. It was 30 x 40 and would seat about two hundred people. The walls were made of rough boards, set up end-wise, and battened. It had a gothic roof and plain cornice. A small steeple surmounted the peak of the roof in which was a bell that had done service for many years calling off the watches on board of a merchant ship. The church was plastered within, and had an unusually high pulpit but no altar. This pulpit was Mr. Wilmot's dormitory for a long time. A trap door in the floor of the pulpit, when raised, revealed a cot on which he reposed when his day's work was done. There was no fence around the building for more than a year after it was in use, and the cattle, which roamed at-large over the hills lay in its shade, with results easily imagined. A brush of paint had never touched any part of the inside or out. The rough boards, however, had been covered with a wash made of lime and yellow ochre. Mr. Wilmot did not stay his two years, a great family affliction sent him disheartened and discouraged from the field. G. B. Taylor followed him, but only ministered on Sundays. In 1856, C. V. Anthony. The report of that year gave eight as the membership, but any more than half that number were not found. There were two churches reported, valued at $4,000—too high an estimate by far. No Sunday-school was reported, but there was one, with Mrs. Farragut, its superintendent. She was an Episcopalian, but with decidedly low church tendencies. The outlook to the young pastor was anything but bright. He was told by two of the trustees on the day of his arrival that they had asked the presiding elder not to send any one to them that year. The worst feature of the case was that the appropriation for the Navy Yard had run out, and it was yet uncertain whether another would be made. It came, however, and things assumed at once a more cheerful tone. This year the steeple, cornice, and door and window frames were painted a fence put around it, new seats took the place of bnches at first in use, all the wood-work inside was painted, last of all, a debt of over $400 due to Com. Farragut, was paid. This money was raised at a festival conducted by Mrs. Farragut, assisted by other ladies of the congregation. Still the membership was very small. In the Fall of 1858, there were twelve members and two probationers. The departure of Com. Farragut in August, 1858, was a great loss to the Church in many ways. Again the appropriation was in serious doubt, and the conference of that year placed it with Suisun. J. Hunter in charge. In 1859, it was alone, and left to be supplied. The supply was irregular, and the Church made little progress, unless in the wrong direction. In 1860, it was placed with Napa, and W. B. May was pastor. In 1861, it was again with Suisun and J. W. Hines was in charge. In 1863, it was with Benicia and B. F. Myers was pastor. In 1865, it was alone and P. L. Haynes was in charge. These years were times of trial for the little Church in Vallejo. The war was no help to the business of the place, and most of the time a chaplain held services on the navy yard for the officers. We now come to a turning point. The tendencies were now more upward. The membership was twenty-three in 1866. In 1867, G. A. Pierce. At the close of his first year, he reported a parsonage worth $1,500. This building was by the side of the church, adding to the size of the lot as much more ground as that originally given. In 1869, C. E. Rich. During this pastorate the church was enlarged and improved. In 1872, A. K. Crawford; in 1873, W. S. Urmy; In 1876, E. I. Jones. On the 8th of December, 1878, the church was burned to the ground. Fortunately the parsonage was saved. There was an insurance of $1,500 on the church, about one-half the loss. In 1879, S. A. Redding. The corner-stone of a new church was laid by the Masonic Fraternity, November 18th of this year. It was completed in due course of time, and is the church now in use. In 1880, A. J. Nelson; in 1883, J. L. Trefren; in 1885, it was with Napa circuit, and E. H. King was pastor; in 1886, it was alone with S. G. Gale in charge; in 1887, A. H. Briggs; in 1888, it was with its old associate, Benicia, and S. Hirst was the supply; in 1889, it was alone without change of pastor; in 1891, J. A. Van Anda; in 1894, S. M. Woodward; in 1896, J. Williams, whose pastorate closes our history. In 1897, there were seventy members in full connection, nine probationers, one local preacher, and seventy-five scholars in the Sunday-school, one church valued at $6,000, one parsonage valued at $1,500; they paid the pastor $1,240, presiding elder $90, bishops $6, and raised for missions $36.

While W. S. Turner was in Honolulu seeking health, in the Summer of 1854, he preached one Sabbath for the Fort Street Congregational Church. Preaching without manuscripts, and with a peculiar unction, arrested the attention of some Methodists who were in the congregation. These gathered around him at the close of the sermon and asked if he was not a Methodist preacher. This led to the discovery that quite a number of English and American Methodists resided there, all of whom urged him to represent their case at the next conference, and if possible, send them a preacher. It was a stretch of Episcopal authority to station a man on foreign soil without previous action on the part of the General Missionary Committee, but in those days they were less punctillious about such matters. At any rate three places were in the appointments of that year outside of the State of California. One of these, Honolulu, with W. S. Turner in charge, was placed in the appointments of the San Francisco District. It might about as well have been a district by itself, for no presiding elder ever put in an appearance there until the work was closed up and lost to the Church.

For two years the charge flourished. A fine lot was given by J. T. Watterhouse on the corner of Nuana and Kukui Streets, large enough for both church and parsonage, and church and parsonage were soon standing upon the lot. The church would hold about two hundred people. It faced on Nuana Street, quite a thoroughfare of the city. The parsonage had five rooms, besides bath or wash-room. As the cooking was done in the veranda to the rear of the house it was equivalent to another room. The parsonage faced on Kukui Street. With some help from the missionary society all this property was paid for except $500, for which the property was not held. As this fact has an important bearing on the whole history of this enterprise, we muust stop to consider it somewhat carefully.

There had been some trouble in securing a charter for the Church. The King, Kamehameha IV, had taken a strong dislike to Turner on account of a letter he had written to the *Advocate,* reflecting most justly on the king's conduct. At first he refused to grant it except on such conditions as the Church would never consent to. At last, under the influence of Mr. Gregg the American Consul, himself a Roman Catholic, a charter was given of similar character to those held by the other churches in the city. The charter contained a clause that finally led to the loss of the property. The charter was valid only while there should be five trustees, residents of Honolulu, and male members of the Methodist Episcopal Church. It was expressly stated that one year after a failure to fulfill this condition, the property should revert to the kingdom to be used for educational or benevolent objects.

Under this charter the church was built. But the work was poorly done. One of the truustees had promised to give the last $500. He now declared that he would not pay it if the church was taken as it was from the hands of the builder unless at the end of a lawsuit. The matter was referred to a committee of arbitration according to the law of the kingdom. That committee brought in a curious report. They admitted that the house had not been built according to contract, but in view of the fact that the contractor had taken it at too low a figure to pay him for his trouble, they decided that the church should pay him the full amount and take it off his hands. This decision was rendered on Saturday; the trustee who was to pay the last $500 was out of the city, but as it was supposed that he would agree to the decision, W. H. Johnson, one of the trustees, offered to advance the money and take the absent trustee for his pay. It was so done, and on the morrow the Church was dedicated, professedly free of debt, and a statement to that effect was made in the *Advocate* soon after. But as the trustee referred to objected to the hasty consummation of the lawsuit, Johnson was never paid until the property was sold.

For two years things went pleasantly and profitably. Revivals occurred and excellent members were brought in. The tone of Christian life improved. The influence was good on the other churches. In 1857 the bishop decided that Honolulu did not come under the law of limitation in the ordinary pastorate, and Turner was left in charge at that place. This proved to be a year of calamity. First, a wealthy member of the Church, who was a class leader at the time, fell under the disapprobation of the pastor and others, and Mr. Turner took his class book. This gave him great offence. Then, as if troubles never come singly, a case came up that stirred the whole city. People who live in the tropics long, are notoriously excitable. Now there was a member of the Congregational Church whose husband was occupying a position of responsibility and profit under the king. He was not a member of any church, but hated Methodism with cordiality. His wife found comfort and help attending the social meetings of that church, and her husband treated her unkindly therefor. The matter grew worse, and became the subject of much gossip. Turner was urged to do something to help her. With the best of intentions he committed a great mistake, he wrote the husband an anonymous letter. The public functionary, instead of taking it quietly as supposed, became furious, and never rested until he had found a man who could identify the writing. He then put up large posters all over the city traducing Turner in no measured terms. The class leader affair became mixed up with this new trouble. A serious misunderstanding led one of the members of the Church to accuse the pastor of falsehood. A public meeting was called, explanations were made and the man who had posted Turner over the city professed to be satisfied, so much so that he shook hands with Turner before the whole meeting. But while the public seemed to be appeased, the Church never got over it. There were criminations, and recriminations. Efforts were made to try certain of the malcontents but committees refused to act. At lasts quite a large element of the Church consented to withdraw. This left the Church in peace, but there were few to enpoy it. Mr. Turner felt that he could not be longer useful and left. J. Maclay followed Turner and remained two years. They were not years of progress, but of decline. Not only was the old trouble still in the way, but financially the city had lost ground. The whaling fleet had greatly diminished, and sugar had not yet taken on the proportions of after times. The census of 1860 gave as the entire population of Honolulu only a little over sixteen hundred foreigners. This included Chinese and those who had "left their country for their country's good." Such was the state of the case when at the conference of 1860 Bishop Ames asked the writer if he was willing to go to Honolulu. While giving a reluctant consent, he expressed the opinion that there was no use trying to save the Church. But he was sent. He found things in a worse condition than he had anticipated. There were four men and three women left in the Church. One of the men soon enlisted on board of a British man of war. The element that could be reached by the gospel was limited, and they were greatly prejudiced against the Church because of its past history. The pastor would have been glad to begin work among the natives, and one, at least, of the old missionaries desired him to do it. But this would have been a new departure, involving conditions requiring special missionary appropriations. He laid the matter before the presiding elder, Dr. Peck, who sent on the proposition to Dr. Durbin, then missionary secretary. He was wholly averse to it for several reasons. The pastor had promise of support if he would stay, but it did not look as though it would result in any good. He asked the presiding elder for instruction, willing to do as directed. Dr. Peck refused to assume any responsibility. A proposition was made the pastor that if he would sever his connection with the California Conference he should be made sure of a church having twenty members, and a salary for five years of $1,200 per year. But this was simply to start another Congregational Church, and there were two of them in the city already. He never thought of doing it for one moment. Anthony left in July. The three trustees at once mortgaged the property for enough to pay the $500 that Johnson had advanced, both principle and interest, and as soon as the mortgage expired—a very brief period—sold it, and bought it in for the use of the Church of England, just then being introduced into the Islands. It ought to be here stated that Johnson left for California as soon as he got his money, and he was the only one of the three who was at heart a Methodist. The other two, most excellent Christian men, were Englishmen, and ardently attached to their national church. They would have left us under any circumstances as soon as that church had been organized. Further, by the terms of the charter the property might have been seized by the government some time previously if the proper officers had known the facts or cared to interfere. Once more, the writer knew nothing of the proposed action of the trustees. He had urged them to do nothing until they heard from the conference. They made no promise to that effect, though he naturally expected they would do as he requested. Yet probably nothing could have been done to save the property if the above action had been delayed. This was not to be the end of Methodism in Honolulu, but its after history is so independent of this, that it can well wait until it comes up in its own order.

A Union Church was built in Georgetown, about fifteen miles from Placerville, some time before a Methodist Church was erected. Through the instrumentality of a Mr. Marriott a Methodist Church was in use as early as in March 1854. In 1855, J. Sharp. He failed to make any report the next year, when it was left to be supplied. The record for 1857 gives three members and fifteen Sunday-school scholars. One church worth $2,500, one parsonage worth $500. That year it was placed with Coloma. In 1861 it was alone with E. A. Wible in charge. In 1862, I. B. Fish. In 1863 it was supplied by some person unknown. In 1864, A. P. Hendon. In 1865 it was with Coloma, in which relation it has remained, sometimes first named, sometimes last named, sometimes only named, until this day.

We have seen that J. B. Hill held services in Martinez in the year beginning at the conference of 1853. These services were held in the Court House of Contra Costa County. Martinez remained a part of the Benicia Circuit until 1855, when it became a charge by itself, though doubtless having points connected with it that before had been on the Contra Costa Circuit. J. McH. Caldwell was the first pastor of the place when severed from Benicia. He reported at the end of the year one church and one lot. This probably means that a lot besides that on which the church stood had been secured for a parsonage. The value of the church property was given at $1,000. Neither members nor Sunday-school were reported at all. Mr. Caldwell received $1,313 which was $13 more than his claim, a report hard to find elsewhere. In 1856 it was not named, though no doubt it was part of Contra Costa Circuit, which was supplied, but by whom is unknown. The circuit at the end of that year had fifty-four members, twenty-two probationers. and one local preacher. There was no Sabbath-school reported. There was one church valued at $500, and they paid the pastor $600. It was then on the San Francisco District. In 1857, J. W. Brier. In 1858, W. B. May and C. Anderson. In 1859, it was alone, Contra Costa being a charge by itself. W. S. Urmy was pastor at Martinez. At the end of the year there were twelve members and one local preacher, with twenty-five scholars in the Sunday-school. The pastor only spent a part of the year on the work. Captain Coffin, who owned the ferry in use to cross the Strait to Benicia, was at this time a member of the church, and a liberal supporter of it. He was a native of New England, and had been master of a ship for many years previous. It was a great loss to the church, always small, when he was taken home. In 1860, it was a part of the Contra Costa Circuit, with N. Burton in charge. In 1861, W. Wilmot. In 1863, J. E. Wickes. In 1864, H.J. Bland. In 1865, it was again called Martinez but doubtless included the circuit, as no Contra Costa is mentioned. V. Rightmeyer was in charge. In 1866 it was called Martinez and Clayton, and J. B. Hartsough, a supply, was with Rightmeyer. In 1867, W. S. Corwin and J. B. Hart ough. In 1868 Clayton is left off and W. A. Cheney was pastor. Mr. Cheney was there only nine months, and made no report at the next conference. In 1869, E. S. Todd. In 1870, it was with Pacheco, and S. Kinsey was pastor. It was then on the Stockton District. In 1871, G. McRae. In 1872 it was left to be supplied, but no report was made of it the next year. It now disappears from the list of appointments. The church, in some way, became the property of the Congregationalists, and Martinez and Methodism parted company until 1889, when J. Blackledge was sent there. At the end of that year he reported twenty-nine members, two local preachers and twenty Sunday-school scholars. The writer is under the impression that a little history preceeds this time, but is unable to give any reliable information further than the above. In 1890 it was supplied by D. Brill. This was a year of remarkable progress. Here are the figures of 1891: Members, twenty-four; probationers, three; scholars in the Sunday-school, eighty-three; one church valued at $4,400; one parsonage valued at$675: $3,000 had been raised for building purposes, and $2,075 in debt remained on the property. They had paid the pastor $480, presiding elder $4, bishops $1. In 1893, G. M. Meese. In 1895, E. B. Winning. In 1896, S. Kinsey. His pastorate closes our history. In 1897 there were forty-eight members, four probationers, and eighty-five scholars in three Sunday-schools. There were two churches valued at $5,800, and one parsonage valued at $1,000. They paid the pastor, including house rent, $780; presiding elder, $30; bishops, $4; raised for missions, $45.

The name of Jacksonville appears in the list of appointments for 1855. It is now Jackson, the seat of Amador County. The first we knew of Methodism there is the fact that it was a preaching place on the Mokelumne Hill work in 1853. It was left to be supplied in 1855, which indicates that it was continued in that work, since no report is made of it in the next year's minutes. It was named with the Mokelumne Hill charge in 1856, but not seen again until 1860, when Jackson and Sutter had J. James for pastor. The next year the following was the report of the combined charge. Communicants, forty-eight; and thirty-six scholars in two schools. One church worth $2,000; one parsonage worth $500. They paid the pastor $756. In 1861, I. B. Fish. In 1862, it was placed on the Stockton, instead of the Sacramento District. No change in the pastorate. In 1863 Volcano was left off, Miller being in charge. In 1867 Jackson was by itself, and left to be supplied. The next year's report gives us our first view of the real strength of the place. They had sixty-one communicants, and sixty-five scholars in the Sunday-school. They had one church valued at $800. One parsonage valued at $500. In 1868 it was supplied by W. Inch. In 1869, without change of pastor, it was with Volcano. In 1870, W. T. Mayne. At a time previous to this, a new church had been built in Jackson. It was a very good one for a town of that size, but was badly involved in debt, indeed, was near being sold under the hammer. Mr. Mayne set about its deliverance, a thing he was able to accomplish by the aid of the Church Extension Society. The same church is the one now in use in that place. In 1871, without change of pastor, Volcano was dropped and Mokelumne Hill substituted. In 1872, E. M. Stuart. In 1873, J. H. Vincent. In 1874 it was Jackson and Ione, with I. J. Ross pastor. In 1875 it was alone, with A. J. Wells pastor. In 1876, H. J. Bland. In 1877, S. Jones. In 1879, it was again with Volcano, and P. G. Buchanon was in charge. In 1880 it was alone with J. H. Wythe, Jr., in charge. In 1881, E. M. Stuart. In 1883, F. M. Pickels. In 1884, W. S. Corwin. In 1886, J. W. Kuykendall. In 1889, C. E. Rich. In 1892, H. Copeland. In 1893, J. Williams. In 1896, G. Clifford. In 1897, T. B. Palmer. At this time there were eighty-three members, one probationer, and 160 scholars in the Sunday-school. One church valued at $3,900, one parsonage valued at $2,000. They paid the pastor $990, presiding elder $88, raised for missions, $37.

The California German Mission began this year. It is impossible for the writer to follow up the details of this work. No information has been given him for this purpose. The reader must, therefore, be content with a brief description of the men employed, and some of the results achieved. The general conference of 1888 organized the German work in California as a mission conference. At that time there were ten members of the conference, and two probationers. There were ten pastoral charges, distributed as follows: Oakland, San Francisco—three Churches—Stockton and Tracey, Santa Cruz and Watsonville, Marysville, Santa Rosa, North Oakland, San Jose. The aggregate statistics were 379 members, seventy-six probationers, nine local preachers, 751 scholars, nine churches, valued at $53,950, four parsonages, valued at $6,300, raised for missions, $521. The mission conference was made an annual conference in 1891. This organization covers the whole State and some contiguous regions.

Kern appears as an appointment this year, and again in 1870, but in both instances to be supplied. In 1871 it was supplied by J. L. Bennett, who reported eighteen communicants. Mr. Bennett remained two years, and then, in 1873, it was left to be supplied, in which condition, under the name of Kernville, it went out of the conference.

New Philadelphia was a pretentious name, and must have had great expectations, but where it was located the writer does not know. Under that name it does not again appear except to report in 1856 a Sunday-school with sixteen scholars.

Red Bluffs or Red Bluff, for this name is spelled both ways in the minutes, was left this year to be supplied. There is no probability that it was supplied that year, but a year later H. Van Gundy was sent there, and with it was coupled Colusa. At the end of the year there were twenty-eight communicants in both. Colusa was a separate charge in 1857, with W. F. Nelson pastor. Red Bluff, L. S. Ely. As this name does not appear in the list of members or probationers of the conference, he must have been a supply. No report of either charge was made in 1858, still Nelson was left at Colusa, while Red Bluff was left to be supplied. There is no proof of any supply in that or the year following. In 1860, R. W. Williamson was at Red Bluff, and J. W. Burton at Colusa. The next year there were nine communicants at Red Bluff and twenty-five at Colusa. No church in either place, but a parsonage worth $250 in Colusa. In 1861, H. D. Slade at Red Bluff. Colusa seems to have been abandoned for years, in fact, with a few ineffectual efforts, Colusa has since been a neglected field by our family of Methodism. In 1862, N. Reasoner was sent to Red Bluff. In 1864 and in 1865 it was left to be supplied without any report at the ensuing conference. In 1866 it was left to be supplied, but at the next conference our hopes are brightened by a report of fifteen members. In 1867, V. Rightmeyer. In 1869, T. Chivers. In 1872, H. J. Bland. In 1873, it was Red Bluff and Tehama, and left to be supplied. In 1874, A. C. Hazzard. In 1875, L. M. Hancock. In 1876, E. A. Wible. In 1877 Red Bluff is alone, and J. S. Fisher was pastor. During this pastorate a church was built 32x56. A brick foundation was laid in the spring of 1878, and the church was dedicated by J. L. Trefren June 1, 1879. That year M. Woodward was appointed. In 1882, C. S. Haswell. In 1885, S. H. Rhoads. In 1889, J. W. Buxton. In 1892, A. C. Duncan. In 1895, J. F. Jenness. In 1896, J. A. Van Anda. In 1897, W. F. Warren. Members 139, probationers ten, scholars in Sunday-school 115, one church valued at $2,500, one parsonage valued at $1,000, paid the pastor $917, presiding elder $67, bishops $2, raised for missions $24.

Scott River was changed the next year into Scott Valley, in which form, with a few additions occasionally, it had quite a long history. E. Ayleworth was the first pastor. J. Pettit followed him in 1856. In 1858, J. H. Miller. In 1859, J. W. Burton. In 1860, R. Dunlap. In 1861, P. Grove. In 1862 it was supplied by some one unknown. In 1863, W. J. White. In 1864, J. Corwin. In 1865, supplied by I. Howlett. In 1866, J. Baldwin. In 1868, G. D. Pinneo. In 1869, W. B. Priddy. In 1870, it was an appendage of Yreka, with A. R. Sherrif and J. Hammond in charge. In 1871 it was alone, with A. Taylor in charge. In 1872, W. S. Bryant. In 1873, it was Scott Valley and Ft. Jones, with A. H. Tevis in charge. In 1874 it was simply Scott Valley, supplied by S. A. Redding. In 1875 Ft. Jones is again named with it. In 1877, J. W. Bryant. In 1878 it was simply Scott Valley, with B. F. Rhoads in charge. In 1879, J. W. Kuykendall. In 1880 it was Scott Valley and Sawyer's Bar, with S. A. Redding in charge. In 1881 Sawyer's Bar was left off. In 1882 it was supplied by W. A. Johns. In 1883 it was supplied by W. A. Johnson. In 1884 it was Ft. Jones and Scott Valley. It was never a separate charge again, nor does the name appear in recent years among the appointments.

J. R. Tansey was sent to Forest City in 1855. Of its previous history the only item known to the writer is that a church was dedicated here February 25, 1855. Mr. Tansey reported at the end of that year forty-one communicants, and property valued at $3,500. This valuation included a parsonage as well as the church. There were at the same time forty-two scholars in the Sunday-school. In 1856, R. R. Dunlap. In 1857, H. B. Sheldon. In 1859, J. H. Maddux. In 1861, J. Dickinson. In 1863, A. Shaw. In 1865 it was with Moore's Flat, and C. Anderson was pastor. In 1867 it was alone, with A. P. White pastor. In 1868 it was with Camptonville, S. H. Todd pastor. In 1869 it was not mentioned among the appointments, nor does it again appear in this connection until 1877, when Forest City and Michigan Bluffs was a charge, left to be supplied. It had an existence all those years as a part of some other work. About 1875 its church was burned to the ground. A new one was soon erected, which was dedicated by Dr. Jewell. No report of it is to be found in the minutes of 1878, still it was left to be supplied. It appears nowhere in the minutes of 1879, nor thereafter.

Weaverville, or Weaver, as it was generally called, was never much to Methodism, but it was very much to the writer. It was a good place to break in a young preacher. There was little harm he could do by blundering, for there was little to harm. There was great opportunity of practicing the art of preaching, if art we may call it, for he could preach as often as he pleased, and have some few, at least, to hear him. Experiences at the outset are always more affecting than when we become more used to them. If we shall give more attention to this out-of-the-way place than its importance would otherwise warrant, we shall at least see men and things in relations and phases now no longer assumed, nor indeed ever to be assumed in this State.

Our road was a long one and of varied character. A fine side-wheeled steamer bore us to Sacramento. A small stern-wheeled steamer, always hauling a barge astern, left that place at seven o'clock in the morning, and all that day, and all that night, and well into the forenoon of the second day, followed the sinosities of the river, before we were landed at Red Bluffs. Here a good Concord stage took us on to Shasta. Mules bore us further, if further we went. Each morning a train of passenger mules, shall we call them *packet* mules? (Certainly there were thousands of *freight* mules in use at that time in the same region) left Shasta for Weaver, Yreka and other places in the Northern mines. We pay eight dollars for our day's ride, mount and away. Forty miles, well put on, bring us to Weaver, a town built by the side of a mountain stream of the same name, the seat of Trinity County. Dismount anywhere, put the reins over the horn of the saddle and let the mule go where it pleases.

It always pleases to go to the stable where it belongs.

Let us look at the work. Since 1853 it has had monthly visits from the pastor at Shasta. It is now for the first time an independent charge. There were four men and one woman belonging to the Church in the whole country. One man and one woman lived in Weaver, one man lived fourteen miles away, and the other a few miles nearer. There was one probationer. He had been a probationer for more than a year. He is worth your acquaintance. His name was John Hickey. The difficulty of finding a place to immerse him, had kept him a long time on the threshold of the Church. "No water?" Yes, plenty, but in roaring, rushing streams, that had no quiet spot deep enough for the purpose. Besides, most of the streams ran thick with red earth, the debris of much mining. Miserable emblem of the washing of regeneration. At last a reservoir was found that appeared to be clear, but before the baptism was completed, the presiding elder and neophite were covered with a coat of "slickens"—to used a word coined especially for the necessities of California life. John came to Weaver with one dollar in his pocket. It would buy him one meal, or one night's lodging. He sought work all the afternoon, but found it not. Near night, seeing a man boring post holes for a fence, he offered to rest him. Having got the auger, he did not seem willing to give it up. The man busied himself at something else until time to quit, then asked Hickey to supper. He earned a dollar any way. After supper he was told that he could use a vacant bunk in the cabin. Another dollar saved. Hickey would not wear out his welcome, so as soon as he was dressed in the morning he started off. "O, but you don't go until you have had your breakfast!" Of course he stayed. Then the man said to him, "I rather like your style, I guess I can find work for you if you will stay." He stayed two years. Hickey had been raised by Christian parents, but up to that time had never given his heart to God. There was nothing here to help him in this direction. Nevertheless, he began to pray. Much fun was made of him by his cabin associates, but he prayed on. One night, as he was praying by his bunk, a man threw a heavy shoe and hit him in the back, but Hickey prayed on. Not long afterward he went down into the woods near by, and kneeling by a log prayed long, and, what he generally did afterward, prayed loud. He lost consciousness. When he came to himself he was a child of God and knew it. The men of the cabin were standing around him full of sympathy. How tenderly they lifted him to his feet! How gently they helped him to the cabin! They never made fun of him again. Hickey was a Christian for life, and no half way one at that.

The bitter must come with the sweet. If we gained one in Hickey, we lost one in the County Treasurer. He was a member of the Church, and superintendent of our Sunday-school. He was offered a situation in the express office, where he kept the County funds. It would pay him well financially, but he must be busy all day Sunday. He took the place, and we saw him no more on holy time. Two months passed, and one Sabbath morning the pastor found a letter that had been thrust under his door. It was by this young man from whom he had expected so much. He now asked that his name be taken from the record. He said he knew that he was doing a foolish thing, and one quite contrary to a promise he had made to a dying girl to whom he had been engaged. But he felt he must go on, whither, he could not tell. The pastor would confer a great favor on him if he would never again allude to what he was now doing. He could not bear it. A little more than a year from that time the papers reported the treasurer of Trinity County as having absconded, a defaulter to the County in the sum of several thousands of dollars. Richard Johnston and wife had been converted up there a few years before, and had moved away. They soon returned and were a great help in the work. A few years later they were helping Zion in the Eel River country.

The plan of the work was to preach twice on Sabbath in Weaverville, once in the Court House, and once on the street near sun-down. The last was by far the best attended service. During the week he preached from one to four times, in as many different places. These meetings were held in saloons, miner's cabins, and in a few places in halls. For several months he reached these appointments on foot. Then a mule was given him. He paid $50 for a ton of hay, but before the Winter was over he paid seven cents per pound for hay to keep that mule. But Zack lived, and was left for the next preacher. A little shanty was erected at the preacher's expense. It was 16 x 12, and stood on ground given by a man named Fagg. He and his wife, though not members, were great helps to the preacher. Here the pastor and John Hickey, whose culinary skill far exceeded the pastor's ability in preaching, kept house together. Many others, after improvements, lived in that humble home. A building was bought and was nearly fitted up for a church, when the fire swept it all away. No other attempt at church building was made. A school-house was built that was more inviting than the Court House, and here the meetings were held, when held at all, for many years.

The remainder of the history is soon told. In 1856, N. Reasoner; in 1858, B. F. Myers; in 1859, J. H. Miller;

in 1860, R. Kellen; in 1861, T. Chivers; in 1863, J. M. Campbell; in 1864, G. W. Henning; in 1865, it was supplied by J. Taylor; in 1867, G. D. Pinneo; in 1868, it was supplied by M. P. Farnham; in 1870, it was not mentioned, except in a few meagre items reported by Mr. Farnham. There were at that time ten communicants and fifty-four scholars in Sunday-school. In 1873, it appears again, and now in its old connection with Shasta, with H. P. Blood in charge. In 1875, it was Weaver and Trinity Center, with G. McRae in charge. In 1876, it was not supplied at all; in 1877, it was called Weaverville Circuit, with I. B. Fish in charge; in 1878, it was not supplied; in 1879, it was supplied by C. H. Darling. This substantially closes the history, although G. G. Walter was appointed there in 1896, but made no report at the next conference.

CHAPTER XI.

1856.

The Fourth Conference.

This was the first conference held in San Jose. As the church was too small for the purpose, the use of the Court House, which then stood on Market Street, was secured. Conference opened August 27th. Bishop Scott presided, and S. D. Simonds was Secretary. Eight probationers were received. The whole membership of the Church was as follows: Members of conference, thirty-nine; probationers, eighteen; 2,112 members in full connection, 484 probationers, and fifty-four local preachers. Number of churches, fifty-three; parsonages, twenty-five. Nothing of especial interest occurred in the business of the conference. Bishop Kavangh of the Church South was present, sat with the bishop presiding, and preached in the conference room on Sunday evening. For the first time we had names on the superannuated list. They were William Wilmot and S. B. Rooney. The first report of money raised for conference claimants was made at this time. It was only $30, and was given the half-orphaned child of one of the preachers.

There were sixty-nine pastoral charges, divided into five districts. J. D. Blain remained on the San Francisco District, M. C. Briggs was on the Sacramento, A. Bland on the Marysville, S. D. Simonds on the Mt. Shasta, and a German District was formed, of which A. Kelner was presiding elder.

Of transfers to the work at this time, two were Americans, J. A. Bruner and N. R. Peck, and two were Germans, C. Dierking and G. H. Bolinger. Nathan R. Peck had been at work about one year before his name was placed on the roll of the conference. He was born March 23, 1813, in the town of Richmond, State of Vermont. He was converted at the age of sixteen, and united with the Baptist Church, of which his father was a minister. In 1833, while attending a Methodist revival, he saw his privilege in the gospel in a new light, and having received a great spiritual unlift, he concluded that the Methodist Church was to be his home. Soon after becoming a member of it he was licensed to exhort, and in 1835 he was licensed to preach. He was received on trial in the Black River Conference in 1838. Ordained Deacon by Bishop Roberts, in 1840, and elder, by Bishop Hedding, in 1842. He came to California in 1855, working for a while in Los Angeles. He went from there to Sacramento in December of that year, under direction of J. D. Blain. He soon organized the H Street Church. He was given a superannuated relation in 1873, and settled in Ophir, where he lived several years on a small fruit farm, doing a great deal of preaching, and some organizing, in neglected places. In 1884, he was again made effective, continuing to receive appointments until 1888, when age and infirmaties required that he should be laid aside. He then moved to Pacific Grove, where he spent the balance of his days. He died October 23, 1899.

J. Asbury Bruner came to us from the Ohio Conference. He was tall, straight, well built, with a personal neatness in dress and appearance rarely excelled. He was a fluent speaker, of pleasant voice, a good singer, and one of the best pastors that ever entered the work of the ministry. Best of all, he was devout. The writer was once his room-mate at a conference session. Before retiring he had unburdened his heart. They wanted him to go to a church he did not want to serve. He thought it wrong that they should intimate such a change to him. He believed he would go to the bishop and object to the place, and so we went to sleep. In the morning, not dreaming that his companion was awake, he was saying, "Bless the Lord, Glory be to his Name," and similar expressions of joy and praise. Finding that he was heard, he jumped from the bed saying, "Bless the Lord, He is with me, they may send me to ——— Church or anywhere else they pleased, the Lord is with me, and what do I care." He was born in the State of Virginia, August 11, 1820. He was converted and joined the Church at the age of fourteen years. He preached his first sermon before he was twenty years old. A few months later he joined the Ohio Conference on trial. For sixteen years he labored in that field, filling many important appointments, and almost invariably having revivals in his churches. In 1846 he married Miss Margaret Morris, of Chilocothe, Ohio, a daughter of Judge Presley Morris, of precious memory. Mrs. Bruner, a most excellent woman, preceded him to the better world by about two years. Her last wish was, "O, that He might take me now, while I feel His perfect cleansing." Having finished fifty years in the work, at the conference of 1890, he was superannuated. He served the Legislature as chaplain in the Winter of 1891. While thus engaged he was smitten by a fatal disease, which caused his death

June 20, 1891. He was for many years the chorister of the conference.

A German District now appears for the first time. It is small but ambitious. It has but three preachers, but proposes to reach out its helping hand to far-off Yreka. Two new men appear on the field. These are Charles Dierking and G. H. Bollinger. The first-named was born in Bierde, Prussia, November 17, 1819. He reached the United States when twenty-two years of age. Two years later he was converted. In 1849, he was licensed to preach and received on trial in the Ohio Conference. His first work in California was in Stockton. Successively he labored in Sacramento, Marysville, and San Francisco, then back to Stockton, where he died April 13, 1867. He could preach well in English, and was much beloved by all who knew him. He had been a miller before becoming a preacher, and the fact gave him a lesson for a congregation on one occasion. He was preaching to English people at a camp-meeting one Sunday afternoon, when a spirit of drowiness crept over his audience. Seeing many asleep, he suddenly stopped, and stood in silence for a time. The sleepers, one by one, opened their eyes, looked in astonishment at the preacher, who simply said, "The miller always wakes up when the mill stops." He finished his sermon to a wide-awake congregation.

Gottleib H. Bollinger was a man of fine appearance. Large, well built, of light complexion, and a sunny face. His conversion, as told to the writer, is well nigh a miracle. Passing along the streets of Cleveland, not long after reaching America, he heard singing, and turning into the church whence the music came, he found himself, without knowing it, in a Methodist Episcopal Church, and hearing the preaching of Matthew Simpson. He could not understand a word that was being spoken, still a strange sensation crept over him. He felt that he was a sinner, and that he needed salvation. The tears rolled down his cheeks in profusion. After the sermon, seeing persons going forward to the altar, he went also, hoping for relief, though having no idea how it would come. No one could speak to him but the Spirit of God; He spoke in a manner to be understood, and Bollinger knew that he was saved, and rejoiced with the others, though in a strange tongue. He joined the Cincinnati Conference in 1854, and was received into full connection in the California Conference in 1856. He was thoroughly a German. He could preach in English to edification, but he was quite unwilling to do it. He loved his people, he loved his work, yet often sorrowed over his want of success in leading them to Christ. Many times he has wept in the writer's presence over the hardness of his people's hearts. He has spent his strength in California. Superannuated, he lives in the Southern part of the State, waiting for the end.

There were eight probationers received into the conference in 1856. Henry Coles was an Englishman, who had already spent several years in California. An ideal local preacher, he would have been of great service on circuits in that land. He was at home with all sorts of Christians. He freely labored with those whose orthodoxy was in serious question. Wilson Pitner said "he had a familiar spirit." He was thoroughly good, but not fitted to the California pastorate. He was discontinued at the end of one year. After spending a few years in St. Louis, Mo., he returned to his native land.

Henry Baker was a graduate of the Wesleyan University at Middletown. His father was a Methodist preacher of the New England Conference. Mr. Baker passed through his studies, was received into full connection in 1858, was ordained elder by Bishop Ames in 1860, and located in 1861. He has been a very successful preacher in the East since that time.

Charles N. Hinckley did about seven years of good service, was received into full connection, passed to elder's orders, and located in 1863. Hiram Van Gundy remained on probation three years and was then discontinued at his own request. He has since then done valuable service in the local ranks.

Colin Anderson was a Scotchman, witty, earnest, somewhat eccentric. Not very studious, he yet possessed a fund of original ideas that made his preaching quite attractive. As we have seen, he left our Church in 1859 and joined the Wesleyans. The leading layman of that movement had a daughter, or perhaps an adopted daughter, an excellent young lady, that Anderson married. Before the year was out, not liking the work they gave him to do, he returned to the old Church. Soon afterward Mr. Brier said to him, "So you have gone back under the heel of the bishops, have you?" "Yes," said Anderson, "I thought I would rather have fifteen good ones, than two very poor ones." He became a member of the Nevada Conference, from which he located. He is now supplying work within the bounds of California.

A sad story is coupled with the memory of James A. Brooks. He was given, for his first work, after joining the conference, one of the hardest fields that could be found in America. The writer spent a little more than seven days traveling over portions of Klamath County, only three months before Brooks was sent there. Nine times he preached in nine different places in one week. The memory of that trip is one of steep mountains, scattered inhabitants, wild forests, wild people, and yet people who everywhere treated him with kindness. Many times he crossed mountains where his mule walked on snow drifts of unknown depths. In more than one instance his mule crossed rapid-rushing streams on a log that had been fallen for the purpose, and slightly hewed on the upper side. There was not a church nor school-house in all that mountainous world. No land under cultivation, nor any that could be cultivated. He does not remember of seeing a lady in the congregation more than once during these journeys. Such was the work to which this young man, who had but recently abandoned the profession of law for the ministry of the Lord Jesus Christ, sent. To such a work without a murmur he went. Having spent some two months on his charge, and having won the love and confidence of the men he went to help, he returned to Auburn, where he had supplied the Church before joining the conference. He went that he might refresh his soul among those he loved, and also to get some books for himself and others to read while "snowed in" during the long cold winter. Returning on foot, he was carrying a load of these that must have weighed well nigh fifty pounds. With his load he left Trinity Center in a snow storm. He was never again seen by man. His friends at Sawyer's Bar, having heard of his effort to cross Scott Mountain, set out in great peril to seek him. They scarcely saved their own lives. In the following Summer his bones were found on the mountain side not very far from relief. If he had known where he was, he might have reached a house. On the bones of one arm was a wristlet of braided hair; what heartaches hung by it no one knows. His remains were gathered up and lovingly borne to Sacramento, where they rest, in a lot owned by the conference, in what is called New Helvetia Cemetery. Mr. Bohl delights in keeping the grass green on his grave. The interest on one hundred dollars, donated for the purpose, pays the necessary expenses.

J. R. Jarboe was the son-in-law of Dr. Thomas. He did not continue in the ministry, nor even in the Methodist Church. He became a lawyer of prominence in San Francisco, where he died some years ago.

J. W. Burton joined the Rock River Conference in 1847. He must have located, for he joined the California Conference on trial, and was received into the conference after the usual process. He died in Woodland, March 17, 1864, in the forty-first year of his age. His conversion dated back to the time when he was sixteen years old. His brethren said of him that he was "kind, faithful, and true, fraternal and confiding. As a preacher he was acceptable and useful."

The year 1856 brought into the Church a man whose influence has greatly advanced its interests in various ways, but mainly from a financial view. Charles Goodall was born in Draycott, Somersetshire, England, December 20, 1824. In 1841, he came alone to America. The sailing vessel that brought him landed him in New York, whence he went up the river to Albany, thence by canal to Syracuse. Here he found himself with fifteen cents in his pocket. He walked about twenty miles to a place called Lysander, where he went to work on a farm. After two years spent in that place and occupation, he went to New Bedford and shipped on board of a whaler. From this occupation, after three years, he entered the merchant service, gradually rising until he commanded a ship of his own. He landed in San Francisco in 1850, going at once to the mines, where he labored for one year. He was then again on the ocean, where he continued for two years, visiting the Feejee Islands, Australia, and China, returning to San Francisco June, 1853. He now made this city his home.

In February, 1856, he married Miss Serena M. Thayer, a woman who has been a most active worker in the churches of San Francisco. Few women have equaled her in the amount of Christian work accomplished by one person. Soon after his marriage, he united with the Powell Street Church, removing to Folsom Street Church the next year. Having built a beautiful residence on McAllister Street, he joined Simpson Memorial Church. He was a member of that church at the time of his death. His partnership with Captain Nelson, also a Methodist, and afterward with Senator Perkins, led to the establishment of the Pacific Coast Steamship Company, of which he was president at the time of his death. He was also Vice-President of the Oceanic Steamship Company. He was ardently attached to the country he had adopted, and in turn was honored by his fellow citizens. He was Harbor Master of San Francisco from 1861 to 1864. He represented San Francisco in the State Senate in 1870, and for the four years following. He possessed no ordinary skill with the pen. His death occurred, strangely enough, in the town where he was born, and where at the time he was visiting. This occurred on the 13th of July, 1899. His wife had preceded him to the heavenly mansion a few years before.

Suisun comes to the front this year by being the first named in the circuit called Suisun, Napa, and Sonoma. It had been a prominent point on a circuit before this time, but of its individual history the writer has no further knowledge. In 1857, it was alone, with J. Hunter in charge. At the close of this year there were eighty-eight communicants and forty scholars in two

Sunday-schools, a church valued at $800 and a parsonage valued at $400. In 1858, it was with Vallejo, but no change in pastor. In 1859, it was alone, with J. W. Hines in charge; in 1860, it was coupled with Benicia, without change of pastor; in 1861, it was alone, with J. Corwin in charge; in 1862, H. J. Bland; in 1863, W. S. Urmy; in 1865, J. Corwin; in 1866, J. Daniel; in 1867, W. S. Turner; in 1869, R. W. Williamson; in 1870, O. S. Frambes; in 1871, A. R. Sherriff; in 1872, J. M. Hinman; in 1873, it was Suisun and Fairfield. This last-named place had been associated with Suisun some years before, and from this on was the more important part of the work.

The town of Santa Rosa was laid out in 1853. Judge W. Churchman and family were among the earliest settlers, and were Methodists. During the Summer of 1854, J. Hunter held services in that place. In 1855, it was a part of the great Russian River Circuit. It was first named in 1856, when it had Williamson and Anderson in charge. It then embraced Santa Rosa, Alexander's—now Healdsburg, Cunningham's,—now Winsor, Green Valley, where there were three appointments, Stewart's School-house,—now Foustville, Green's School-house, Laird's, Hopper's, and Blucher's. In Santa Rosa they preached in the Court House, at the other places in school-houses. On the whole work there were 183 communicants reported in 1857, and one church-building valued at $600. They paid both pastors $600, and had two Sunday-schools, with fifty scholars. It was called Santa Rosa and Russian River in 1857, with A. White and C. Anderson in harge. In 1858, it was Santa Rosa and Sonoma, with A. White alone in charge. In 1859, it was Santa Rosa alone, but evidently a large circuit, for there were two preachers in charge, J. Burnell and J. Corwin. In 1860, it was Santa Rosa and Sonoma, with Corwin in charge. He built a church. In 1858, a lot was secured where the church now stands,—though other lots were added in other years,—and vested in a Board of Trustees. These first legal custodians of the Church were, W. Churchman, Richard Dickson, C. C. Green, J. L. Broadus, and Valentine B. Cook. The Church was not dedicated until 1861, when the charge was called Santa Rosa and Sonoma, with W. Hulbert in charge. The sermon was preached by Dr. Thomas. In 1862, it stands alone, without change of pastor; in 1863, N. B. Clark. He died in mid-year, and N. Burton followed him. In 1866, G. Clifford. Santa Rosa charge now included Green Valley, Sabastopol and other points lying West. Clifford left it at the end of the year with 126 communicants, one hundred scholars in two Sunday-schools, and three churches, valued at $3,000. In 1867, A. L. S. Bateman, and one to be supplied. In 1868, Green Valley was made a circuit by itself, and Santa Rosa was supplied by J. Walker. In 1869, Sonoma was again added, and G. D. Pinneo was in charge. In 1871, W. Anguin. This was the beginning of more regular work for Santa Rosa. It became a station, having regular prayer meetings, and, early in the following year, a Sunday-school. In 1873, it was supplied by G. G. Walter; in 1874, C. J. Lovejoy; in 1876, C. E. Rich. He remained only a part of the year and M. D. Buck took his place. In 1877, E. E. Dodge. The church was freed from debt during this pastorate. In 1879, E. I. Jones; in 1882, G. Adams; in 1883, T. H. Woodward. In the last year of this pastorate a new parsonage was added to the property of the Church, costing $1,600. About half of the cost was paid at the time. In 1886, G. Clifford. During his stay the Church was renovated and reseated, at a cost of about $1,800. Twelve hundred dollars were paid at the time. In 1890, W. Anguin. During the first two years of his pastorate the entire debt of the church was cancelled. In 1895, E. P. Dennett. His pastorate closes the period of this history. In 1897, there were 237 members, twenty-two probationers, 240 scholars in the Sunday-school, one church valued at $5,000, one parsonage valued at $2,500. They paid the pastor $1,300, the presiding elder $100, bishops $15, and raised for missions, $71.

The second church in Sacramento was organized by N. R. Peck, December 9, 1855. The entire membership was only seven souls. The first official board was composed of Martin Grier, J. L. Thompson, A. Fowler, N. Cronkite, L. Pelton, and B. Wood. A church building was erected on H Street, between 11th and 12th. It was dedicated June 20th, 1856, by Bishop Kavanaugh, of the Church South. The building cost about $2,000 At the close of Mr. Peck's pastorate there were forty-four communicants, fourteen scholars in Sunday-school, and property valued at $2,500. In 1857, D. Deal. During this pastoral term a parsonage was erected at a cost of $1,500. In 1859, H. Baker. In 1861, W. S. Urmy. His first Winter was that of the second great flood. The family had to be taken from the parsonage in a boat. Many people left the city, and this turned to the injury of the church. In 1863, when Urmy left, it was a question whether anyone should follow him, or whether the two churches should be consolidated. N. R. Peck took the chances in favor of his old charge, and was appointed to H Street. In 1864, J. A. Bruner. In 1865, it was made a part of First Church, with M. C. Briggs, pastor. In 1867, it is again in the list of appointments, and was supplied by J. M. Hinman. In 1869, G. Newton. The parsonage and lot on H Street were now sold, the church moved on the corner of 11th and I Street, and plans adopted to build a fine Memorial Church in honor of Bishop Kingsley. As a step in that direction, they proceeded to build a lecture room, and called it Kingsley Chapel, a name the charge bore for several years. The enterprise did not prosper as was expected, and nothing but the chapel was ever undertaken. Even that was heavily burdened with debt. In 1872, W. R. Gober. In 1873, J. L. Trefren. A revival by Mrs. Maggie Van Cott probably saved this church from being sold for debt. In 1876, A. J. Wells; In 1877, J. E. Wickes; In 1880, D. Deal; in 1882, C. McKelvey. During this pastorate much of the old debt was paid off and the Church remodeled and improved at a cost of about $3,500. The name was also changed to Central Church, by which it is now known. In 1885, T. Filben; in 1889, C. H. Beechgood; in 1892, E. E. Dodge; in 1894, J. L. Trefren; in 1897, J. B. Chynoweth, at which time there were 112 members, ten probationers, three local preachers, and 181 scholars in the Sunday-school. They had one church valued at $3,000, paid the pastor $1,000, the presiding elder $70, the bishops $15, and raised for missions, $21.

In 1856, D. A. Dryden was sent to Granite City. This was a part of the Mormon Island charge and was, two years after, called Folsom, by which name it is now known. There were thirty-eight communicants at the close of this year, and two churches valued at $2,000. In 1857, it was left to be supplied but was not, at least no report of it appears in the minutes. In 1858 and 1859, it was supplied, but by whom is now unknown. In 1860, W. G. Blakeley. While he was pastor, a brick church was erected at a cost of about $9,000. In 1862, J. A. Bruner; in 1863, C. H. Lawton; in 1864, W. Gafney. In 1865, it was added to Auburn, with W. S. Urmy, as pastor. In 1866 it was Folsom and Roseville, with Silvanus Clayton, pastor. In 1867, supplied by C. W. Dowe. In 1868, it was called Coloma, George Town, and Folsom, with N. R. Peck in charge. In 1869, it was Auburn and Folsom, with J. H. Peters in charge. In 1870, it drops out of sight until 1872, when it appears as Folsom and Saulsbury, supplied by C. Derrick. The reports of the next year indicate a decline in members and interest. It disappears in 1873, to reappear in 1874, as Lincoln, Penryn, and Folsom, supplied by G. O. Starr. In 1875, it does not appear, but its former preaching places are served by G. Larkin. In 1876, even its neighbors are left out. In 1877, E. A. Wible. And now it evidently stands alone, and what is left of this unfortunate church? Mr. Wible reported twenty communicants and seventy-five scholars in Sunday-school, no church at all, but a parsonage worth

$800. They paid the pastor $520, and the presiding elder $56. Wible stayed his full three years, and then this church again goes into hiding. We see no more of it until 1889, when G. G. Walter appears as pastor. In fact, he was there the year before, though not in the list of appointments. In 1890, he reports sixteen communicants, and a church valued at $3,000. Walter remained until 1891, when it goes out of sight again to reappear in 1892, with J. Chisholm in charge. The pastor is soon appointed chaplain of the penitentiary located there, and in 1893, it is found with Orangeville, but left to be supplied. It was supplied by P. P. Hamilton, a superannuate. In 1894, it was supplied by W. S. Northrup. In 1895, it was not supplied, nor is anything known of it until 1896, when Fred Sheldon appears as the pastor. His pastorate closes our history. At that time Folsom and Orange Vale, as the latter name then appears, had sixty-three members, four probationers, and ninety scholars in two Sunday-schools. They had one church valued at $2,500. They paid the pastor $545, presiding elder $54, bishops $2, and raised for missions, $30.

Tomales was a circuit in the region of the little bay bearing that name. There were forty communicants reported in 1857, when it was supplied by J. K. Walker. It then disappears, probably becoming a part of a circuit bearing another name.

Cossummes, near the river of that name, also in those days called Micosma, was set apart this year for I. S. Diehl, though it is not likely that he ever went near it except to lecture on temperance. It would take a more tempting bate to induce him to settle anywhere for one year. It was coupled with other places for a time, then disappears as a distinct appointment.

Grizzly Flat was a ghastly name that did not long appear among the tribes of our Israel. In 1857, there were nine members and thirty scholars in Sunday-school, but nothing else reported. That year I. S. Deihl, or his name, was put down there. G. W. Heath reported it at the next conference and was returned as a supply. In 1859, J. Baldwin. This was the end of it as a separate charge.

Knight's Ferry is a village on the Tuolumne River, near where it enters the great San Juaquin Valley. R. McElroy organized a church here in 1855. For three years after it was left to be supplied. C. Anderson was sent there in 1860. The next year there were twenty-eight comunicants, twenty-five scholars in Sunday-school, and a parsonage valued at $500. In 1861, W. C. Curry. He remained two years, and then the place is not named. In the reports of 1866, it was with Copperopolis, and J. McKelvey was in charge. In 1866, it was supplied by E. A.

Wible, who reported sixteen communicants, forty-two scholars in Sunday-school, and two churches worth $1,100. But little further was ever attempted in regard to Knight's Ferry. When the writer visited it in 1886, he found a small church, and a few souls who desired the ordinances of the Church. D. W. Chilson, our pastor at Oakdale, occasionally preached for them. Copperopolis was at that time an almost deserted place.

Oroville was a part of the old Plumas Circuit. Perhaps we might say the old circuit under a new name. It is very evident that it was a large work still, for J. W. Burton was supposed to have a helper associated with him. There were fifty-three communicants, and seventy-five scholars among three schools. There was one church valued at $400 and one parsonage valued at $200. This was the report of 1857, when J. R. Tansey was appointed pastor. In 1858, R. B. Stratton. It is certain that he did not go, as he had already left for the East, and never returned. It is probable that it had no pastor that year, nor in the year following. In 1860, R. Hobart. It is probable that then Oroville was alone, the circuit having been otherwise distributed. At any rate, there were but nine members reported at the end of the year, and one church valued at $1,500. In 1861 it was left to be supplied, as also in 1862. In 1863 it was Oroville and Forbestown, with Philetus Grove in charge. About this time the place was abandoned by the Methodists, until about 1878, when it was supplied by J. W. Kuykendall. The corner stone of a new church was laid by W. S. Urmy April 4, 1879. That year the charge was supplied by J. Gregory. In 1880 there were twenty members, sixty scholars in the Sunday-school, one church valued at $2,160. In 1860, J. Appleton. In 1883, J. Smith. In 1884, R. Rhodda. In 1886, J. Kirby. In 1888, C. H. Beechgood. In 1889, it was supplied by J. P. Morris. In 1890, F. E. McCullum. In 1891, A. C. Duncan. In 1892, A. Canoll. In 1894, D. M. Birmingham. In 1896, G. H. Van Vliet. His pastorate closes this history. In 1897 there were fifty-six members, twenty-two probationers, and one local preacher. There were 100 scholars in the Sunday-school. They had one church valued at $3,000, one parsonage valued at $1,000, they paid the pastor $850, the presiding elder $70, bishops $4, raised for missions $35.

San Juan, or North San Juan, as it soon afterward was called, has had a continuous history since H. B. Sheldon was sent there in 1856. He organized the society, and he built the church that is now in use. Those who wrought with him, the only ones given the writer, were Mr. and Mrs. Freeman, who were charter members, and remained faithful to the work until death took them to their reward. Among later members should be mentioned James Chisholm, who at one time repaired and beautified the church at his own expense. Special mention may be made of E. B. Ransom and wife, C. E. Tabor and wife, Mrs. Thomas, Mrs. Furth, and Mrs. Godfrey. At the close of his first year Mr. Sheldon reported fifty-two communicants, a Sunday-school of thirty scholars, and a church valued at $1,000. In 1857, J. Dickinson. It must have been quite a circuit, as it was expected that he should have a colleague. In 1858, and in 1859, it was supplied, but by whom is not known to the writer. In 1860 it was supplied by O. N. Brooks. By the report of the next year W. Wilmot was there, at least, a part of the year. At that time the membership had greatly declined, as only seven were reported, but the church was greatly improved, as it was valued at $2,500. In 1861, J. McH. Caldwell. In 1862, G. R. Baker. In 1864, P. L. Haynes. In 1865, J. E.Wickes. In 1866, S. D. Simonds. He did not go, and Silas Belknap supplied the work. In 1867, S. L. Hamilton. In 1869 it was with Camptonville, and A. R. Sheriff was pastor. In 1870, S. H. Todd. In 1871, J. L. Burchard. He was soon after removed to Marysville, and who supplied San Juan the balance of the year, or whether it was supplied at all, the writer has no way of knowing. In 1872, W. S. Urmy. In 1873, I. B. Fish. In 1874, A. J. Wells. In 1875, S. H. Rhoads. In 1877. S. A. Redding. In 1879, it was North San Juan and Bloomfield, with J. J. Harris and A. J. Tiffany in charge. The last named was a supply. In 1880. E. H. King. In 1881, E. A. Hazen. In 1882, T. R. Bartley. In 1885. J. S. Fisher. In 1886, it is called simply North San Juan, without change of pastor. In 1888, it was supplied by J. S. Anderson. In 1889, C. F. McNeill. In 1893, H. B. Sheldon. In 1895, J. W. Kuykendall. In 1897, H. C. Langley. Members forty-seven, probationers seven, scholars in Sunday-school ninety, one church valued at $1,000, one parsonage valued at $600, paid the preacher $788, presiding elder $68. raised for missions $17.

Timbuctoo was placed with Forbestown in 1857, and no farther note is found of it in the minutes until 1860, when it is coupled with Penn Valley, and supplied by W. A. Bowver. He reported thirty communicants the next year. In 1861, J. M. Hinman. In 1863, it was left to be supplied, and no report is made of it the next year. In 1864 it was coupled with Bear River, and left to be supplied. In 1866 it was alone, with B. W. Rusk in charge. In 1867, J. Pettit. In 1869, W. S. Corwin. This is the last time it has been named in the appointments. It is probable that it continued to exist under a less outlandish name. The Church would hardly abandon a charge that Mr.

Corwin reported as having ninety-one communicants, and ninety Sunday-school scholars.

There was no report of the American Valley in the minutes of 1857, but C. B. Hinkle was appointed there. He made no report of 1858, but P. Grove was sent there. At the close of a two years' pastorate he reported twelve members and a parsonage worth $1,600. In 1860, W. Wilmot. In 1861, it went into the Nevada District, with Edwin Dickinson in charge. A word about this young man. He was a younger brother of John and Anna Dickinson, and was a sweet spirited Christian before he became a Methodist. Having been raised a Quaker, he held to all their views concerning the ordinances, but on one occasion, when the writer was pastor at Santa Clara, where Edwin was attending college, this young man went to the sacrament of the Lord's Supper, and in spite of the fact that he had never been baptized, he received such a blessing from the Lord that all his questions were silenced, he was baptized and received into the Church the same day. He died not long after he started out to preach the gospel he so deeply loved. In 1863 the charge, of which we are writing, was called Indian and American Valleys, and left to be supplied. No report came from it in 1864, when it passed into the Nevada Conference.

Mr. Arnold, in his travels, found a colony of Hawaiians in the neighborhood of Hawkinsville who still held on to their profession of Christianity, and who desired to have the services of a minister. He both preached for them and administered the sacrament of the Lord's Supper. He held a love feast among them, and spoke in glowing terms of the interesting character of their testimonies. In 1856 a charge was constituted in that place, and W. Gafney was appointed pastor. He reported at the end of the year twelve members, whether Hawaiians or Americans cannot now be known. No other appointment was made.

Scott Bar, where E. Arnold was sent, was doubtless near his home in Scott Valley. Nothing was reported the next year except the fact that the pastor had received $475. In 1857 it was Scott Bar and Klamath, with N. Burton in charge. Still there was no report of members. In 1858 it was left to be supplied. In 1859, J. W. Leach. He reported four communicants, and a parsonage worth $200. In 1860 Scott River and Klamath was no doubt the same charge. L. Walker was pastor. In 1861 it was left to be supplied. It is named again only in 1864 and 1865, in each case to be supplied.

We have seen the tragic ending of the first effort to introduce Methodism among the miners of Salmon and Klamath Rivers. We may briefly look at the succeeding attempts in the same direction. In 1857 it was called Salmon, and T. Cayton was appointed. He reported six members and one local preacher. In 1858 it was left to be supplied. In 1859, J. D. Bullock. He reported nine members and four probationers. In 1860, it was left to be supplied, and no report the next year. In 1861 it was supplied by some unknown person. Up to 1866 nothing definite is known as to the persons who supplied the work, or whether it was supplied at all. The writer knows that W. S. Corwin was in that field, doing excellent work before he joined the conference, but what time he was there he cannot now state. It appears no more in any form after 1866. Perhaps the reader will say, "What was the use of throwing away so much labor and life?" Some souls were saved. Some had the obligations of religion kept in mind until they were brought under better environment. William Fletcher was a class leader in Taylor Street Church in Portland, Oregon, when the writer was pastor of that church. He was a good man, a good leader, had the respect and confidence of everybody who knew him. He was able to read correctly, and to write with sufficient accuracy to contribute an article to an eastern magazine. But Fletcher went to Sawyer's Bar, the place where Brooks had decided to make his home, a worthless drunken sailor, a bigoted Roman Catholic, and an ignorant man who did not know one letter from another. There he heard the gospel, there he was transformed into a good man, a useful citizen, an heir of glory.

Crescent City was left to be supplied at the conference of 1856. No report was made of it the next year, but from the *Advocate* we learn that J. Jeffreys was there at work in the interim. In 1857, C. H. Northup. He reported eleven communicants and thirty Sunday-school scholars. In 1858, J. Pettit, who supplied it, if supplied, in 1859, the writer does not know. The presiding elder reported, in 1860, thirty-four communicants. That year the supply is unknown. In 1861, C. N. Hinckley. In 1863 he reported thirty-six communicants, seventy-four scholars in Sunday-school, and a parsonage worth $500. That year J. J. Cleveland was placed in charge. In 1865 it was supplied by J. Rice. In 1867, J. W. Bryant. At the end of his first year he reported a church valued at $2,500. In 1869, A. Taylor. In 1871, S. Kinsey. In 1874, S. Jones. In 1875 it was supplied by E. J. Walker. In 1876 it was with Smith River, and L. M. Hancock was in charge. In 1878, B. F. Taylor. In 1880, J. W. Kuykendall. In 1883, W. T. Mayne. In 1884, J. Appleton. In 1886 it was alone, with E. A. Wible in charge.

In 1891 it was supplied by C. Anderson. In 1892, S. H. Rhoads. In 1894, C. E. Winning. In 1896, C. F. Coy. In 1897, T. S. Leak. Members thirty-eight, probationers sixteen, Sunday-school scholars seventy, one church valued at $2,000, one parsonage valued at $2,000, paid pastor $669, presiding elder $10, bishops $1, raised for missions $10.

CHAPTER XII.

1857.

The Fifth Conference.

This session was held in Powell Street Church, September 17th, Bishop Janes presiding, and J. B. Hill secretary. It was the first visit of the saintly Janes. His sermons and addresses were greatly prized by the conference, especially his address to the class being received into full connection. In those days the classes stood on their feet during the entire time the bishop was speaking to them. In this instance he was well neigh an hour. It was a long chapter in practical theology, and made an impression his nearest auditors never forgot. There was nothing occurrred in the business of the conference that needs to arrest our attention. At the close of the session there were fifty-five members in full connection, and seventeen probationers. The statistics contain the following figures of interest: members 2,500, probationers 612, local preachers sixty-two, Sunday-schools seventy-five, officers and teachers 530, scholars 2,[illegible]50, churches fifty-eight, valued at $135,750, twenty-nine parsonages valued at $25,825. This was an increase in all the items named. Let us take a glimpse at the column entitled "benevolences." Conference Claimants had but one collection taken, that was in Marysville, and amounted to $10. Missions had touched the hearts a little deeper. Ten out of sixty-six nominal and real charges had each taken a missionary collection. One each in the San Francisco and Sacramento Districts, two in the Mt. Shasta District, and three each in the Marysville and German Districts. These collections aggregated $348.20. It was customary in those days to make a grand rally for money at the conference anniversary of the missionary society. Complements were paid to a large number of persons by making them life members of the conference, or parent missionary societies. The poor preachers sometimes gave all the money they had under the inspiration of this excess of zeal. Had they given half as much in their several charges, the collections had been ten fold as large as they were. As a sample of this kind of giving, this conference raised on the night of its anniversary meeting the sum of $669.77, nearly twice as much as all that had been raised during the preceeding year.

There were seventy-one pastoral appointments this year. M. C. Briggs was placed on the San Francisco District, and J. D. Blain on the Sacramento. No other district changes.

Looking at the new men coming to the work this year we are struck with the fact that the number was less than at any time previously, leaving out the name of McElroy, who had already been here about four years, though a member of the Troy Conference, there were but two names added to the list by transfer. These were J. W. Ross and H. J. Bland.

John W. Ross was born in Brown County, Ohio, June 20, 1823. His father was a successful class leader during most of his Christian life. The family altar was ever sacredly maintained. When he was seven years old, a sister four years older than he led him to the barn, where she had often been blessed, and induced him to kneel and give his heart unreservedly to God. He did so, and in that blessed moment felt the witness of the Spirit that he was a child of God. It was always a bright day in his memory. No experience in after life was more real and more precious than that. An older sister than the one who had been instrumental in his conversion, and one whose word was a sort of oracle to John, told him she did not believe one so young as he could be converted, that she was glad to see him so good, and urged him to keep right on until he was old enough to repent, and be really converted. Casting away his confidence, his soul went under an eclipse, though he tried to do his duty as a Christian. When he was thirteen years old his parents desired that he should unite with the Church, which he reluctantly did, but it was four years afterward before he regained the joy he lost by instruction, then as now, all too frequently given. He was educated in the public schools, and was a student for a time in Augusta College, in the State of Kentucky. But he learned from preachers, he learned from books, and he learned the best of lessons, the ability to learn without a teacher. He was licensed to preach August 7, 1847, and admitted on trial in the Ohio Conference in 1848. He married Miss D. A. Jasper, a teacher in Cincinnati. He was laboring in Marysville, Kentucky, when the conference bearing that name was set apart as a conference, and being strongly solicited to remain in that work, consented to do so. He remained in the Kentucky Conference until, urged by Bishop Simpson, he took a transfer to California. Until partially disabled on account of health, he was one of our most successful preachers. Even when unable to take a charge, he was remarkably useful in helping his brethren in revival work—a form of labor in which he had special gifts. Since 1884, and including that year, he has been doing effective work. He represented his conference in the general conference of 1868. His wife, long an invalid, and a great care to her husband, died January 16, 1885. After three years he married Miss Martha J. Powers, a daughter of Dr. Powers, once agent of the Western Book Concern. In 1866, when Ross was presiding elder of the Marysville District, he was at a camp-meeting near the Buttes. A lay brother, known for the magniloquence of his speech, said to some preachers, "I tell you brethren, John W. Ross is an *e pluribus unum.*" Then, for the benefit of those who did not understand Latin, he added, "He is one among a thousand." We all agreed with him in fact, but would have been quite incapable of putting it in such felicitous style.

Of H. J. Bland the writer has received no special information. He is a brother of Adam Bland, a sketch of whose life may be found elsewhere. H. J. Bland joined the Baltimore Conference in 1850, came to California as a transfer in 1857, continued in the regular work until superannuated in 1885. He now resides in College Park with his aged companion, who has shared all his vicissitudes as an itinerant, at least all of it since coming to California.

A class of twelve probationers was received into the conference at this session. We shall consider them in the order in which they are named in the minutes. Thomas Cayton was a young man of florid complexion, and a somewhat impulsive nature. He passed his course of study well and was received into full connection in due time. In 1863 he resigned his ministry.

William Grove Deal was a brother of David Deal. He was a physician by profession. He came to California soon after the discovery of gold, and practiced medicine in Sacramento for several years. He was a local elder at the time of joining the conference. He was a man of fine abilities in the pulpit. He returned East in 1864, and was granted a location at the conference following.

W. N. Smith completed his course, being ordained elder in 1861. He was truly a good man and faithful Christian. His wife was a woman of rare gifts. He was transferred to some other conference in 1863.

The name of William Curry is found in the list of probationers. His full name was William Campbell Curry. He deserves especial mention for the self-sacrificing work he did, and for the beautiful character he bore. A truer man never was enrolled among the prophets of our Zion. He gave his life to hard work in hard fields, and he gave his property to support himself while doing it. He did it all with a cheerfulness that could only come from a firm faith that he was doing God's will, and believed that God would reward his faithful ones at last. A short time before his death, which occured October 5, 1891, he wrote an account of his life and sent it to Dr. Nelson, with this private note, "I send you a brief sketch of my unprofitable life. I want you to answer to my roll call. I will not be there."

He was born in Cumberland County, Pennsylvania, June 5, 1812. His parents were members of the Church he loved so well. At the age of twelve, he was bound out to a man for five years. He had two months' schooling each year during that time. It was about all the education he ever received, except what he obtained without a teacher. Yet he made excellent use of the English language, and passed his conference course with much credit. He learned the cabinet trade, and then went to Ohio. In that State, in the town of Mansfield, he was converted May 17, 1835. He was soon made a class leader, having for one of his members, Miss Bentley, afterward the wife of Bishop Thomson. Here he became acquainted with W. L. Harris, afterward bishop. They were licensed to preach about the same time. Here their paths diverged. Harris went to college, Curry went to Arkansas. Though in slave territory, he never wavered for one moment in the bitterness with which he looked upon the "peculiar institution." With such men as William and Edward Moore, Dr. Hunt and others, he stood by the old Church, amid no small antagonism and persecution. He married a sister of the Moores above named, and with them came to California in 1853. He supplied work in Calaveras County in 1856, and by the church in Angel's Camp he was recommended to the next conference. As pastor and presiding elder he did excellent work until 1887, when he was obliged, by increasing infirmaties, to take a superannuated relation to the conference.

Of Leonard C. Clark the writer knows nothing, more than that he was sent to Coloma and Georgetown, but spent part of the year on the Sacramento Circuit, and at the next conference he was discontinued at his own request.

Randal Hobart was fifty-seven years old when he joined the conference, and had been a local elder for some years. He was a native of New York, and came to California in 1849. He settled at Bidwell's Bar in Butte County, where he held the office of County Judge with credit. He was given a superannuated relation in 1861, but was never an expense to the Church. His own means were sufficient for his support. He died greatly honored and loved, February 7, 1870.

John McKelvey was a useful man, beloved by all who knew him. He had spent several years in work within the bounds of the Southern California Conference before the division occured. He was a charter member of that conference, and died some years ago.

Charles D. Cushman was of New England birth and blood. He belonged to a family of decidedly legal tendencies, in which tendencies he largely shared. He fully sympathized with Simonds in the Church trial elsewhere described, and acted as one of his counsel. Probably his extreme technical objections prejudiced the case at that time. Failing health caused him to take a supernumerary relation in 1860, and he located in 1868. Being a man of strict integrity and excellent business ability, he had no trouble in finding employment while able to attend to it. He was financial agent of the Palace Hotel while in the process of construction.

Benjamin F. Meyers was born in Chilicothe, Ohio, in 1801. He was converted at the age of nine years. He joined the Ohio Conference in 1833. After ten years' service, on account of poor health, he located. The next seven years he was a judge of Licking County, Ohio. He came to California in 1850, bringing a certificate of location from the Ohio Conference. For a few years he engaged in business in the mines, then joined the California Conference on trial, but was afterward received on his certificate of location. After twelve years in the effective ranks, he took a superannuated relation, choosing his residence in Stockton, where a son, Dr. Meyers, a dentist, resided, and was an official member of the Church. He died July 18, 1874. A daughter of his was the wife of the celebrated tragedian, Edwin Booth.

Jacob Speck was a local elder, who had been long at work as a supply, when admitted on trial. He was received into full connection in 1860, and located in 1864.

James H. Maddux was one of the most hopeful of the probationers taken in at this conference. Young in years, possessed of a fine physique, studious and talented, he seemed one of whose future there could be but one uncertainty, that of death. Nor was his ministry for thirteen years below expectation. It culminated in three years of successful labor in Stockton. He then took a superannuated relation, and went into the business of a grocer in Modesto, with Mr. Gridley, a man who had been converted under his ministry. In 1873 he located, and still later he withdrew from the Church and ministry.

John Dickinson was a native of Philadelphia, of Quaker parentage, a brother of Anna. so celebrated during the war.

Like her, he became a Methodist, but unlike her he remained one until his death. A man of profound scholarship, ready speach, and thorough honesty in his advocacy of truth but with all that, he was not a popular preacher. He was too deep, too frank, too independent, and, above all, too much occupied with his doubts to make him a desirable pastor. He was discontinued at the end of one year, in order to attend school. After two years in the University of the Pacific, he again joined on trial, and after three years in the pastorate was elected to the chair of natural science in the school he had attended. Feeling too deficient in his acquaintance with the studies he was teaching, he went East in 1865, locating in 1866. He joined the New York East Conference soon after, graduated from Yale while in charge of churches in the neighborhood, pursued a post graduate course in the same institution, and for several years was in and about the City of New York in pastoral work. His health failing, he continued to teach. He found his way back to California, and for three years filled the chair of natural sciences in the University of Southern California. He traveled and lectured extensively in various parts of the nation, and in the West Indies, imparting knowledge, yet perhaps obtaining more; then died on the first day of February, 1899. He was a superannuate member of the New York Conference, and a member of various scientific societies at the time of his death.

But few of the new charges that appear in the list of appointments have continued until now. Mission Dolores had a church building erected before this time, but it was heavily in debt, and finally lost to the Church.

Centerville was quite a flourishing charge for several years. In 1857 it was supplied by Alexander Maclay, brother of Charles and W. J. In 1858 there were twenty members and a parsonage worth $400. That year J. R. Tansey was in charge. In 1859, C. D. Cushman. In 1860 he reported thirty-seven communicants. Also two churches, and one parsonage worth $1,600. The churches were valued at $2,100. That year D. Tuthill was pastor. In 1861, P. Y. Cool. In 1862, G. A. Pierce. In 1863. I. N. Mark. In 1864, W. Morrow. In 1865, B. F. Myers. In 1867, it was supplied by J. H. Owens. In 1869, G. W. Henning. In 1870, J. W. Hines. In 1871, and also for the next year, it was left to be supplied. In 1873, E. A. Hazen. In 1874, it was coupled with San Leandro, and W. S. Bryant was in charge. It then sinks out of sight until 1878, when it was coupled with Haywards, and W. T. Mayne was in charge. This was its last appearance. The region round about gradually became settled with foreigners of the Roman Catholic faith.

San Bernardino, to which place A. L. S. Bateman was sent, reported in 1858, three communicants and $20 paid the preacher. This result cost the missionary society $500. It was a beginning, but very small. In 1853 it was left to be supplied. In 1859 it is not mentioned, nor does it appear again among the appointments until 1863, when it was left to be supplied. This entry appeared for three years more, without a report from the charge. In 1867, I. M. Leihy. He reported at the end of the year ten members and fifty scholars in the Sunday-school. As yet no church property. In 1869 it was again left to be supplied. This was its status also the next year. In 1871, G. O. Ash was there. He reported thirty-two communicants, eighty-one scholars in Sunday-school, a church worth $800, and receipts for the preacher of $900. In 1872, W. A. Knighten. In 1873, W. S. Corwin. In 1874, C. W. Tarr. In 1875, J. W. Hawley. This was the last year of its connection with our conference. It went from us with twenty-three members, and a church worth $1,500.

Chinese Camp is not mentioned in the appointments of 1858. Dunlap reported thirty-two communicants. For the next two years it was left to be supplied. In 1861 it was Chinese Camp and Big Oak Flat, with T. Cayton in charge. In 1862 it was alone, with W. B. Hay supplying it. This local preacher resided many years near Tracey. In 1863, G. W. Gosling. In 1864, it was with Sonora, and L. Walker was in charge. That year there were twenty-nine members, two probationers, two local preachers and two churches valued at $1,000. When Ross Taylor was on the Sonora charge, he found a church building in Jamestown, formerly coupled with Chinese Camp, and a few souls who desired the Word of Life. He kept up regular preaching in that place while he staid on the work. There was at that time little left of Chinese Camp, and nothing of any church.

Forbestown, here named with Timbuctoo, had a very short history. In 1858 it reported forty members. That year it was Feather River and Forbestown, with J. J. Cleveland in charge. It does not appear again until 1862, when it was an appendage of Oroville, with P. Grove in charge. He was there two years, when Forbestown is not mentioned. It ought to be said that Forbestown was a point on the old Plumas Circuit, and that a church 24x30 was dedicated there January 1, 1854, when Merchant was in charge.

Smith's River, a region lying north of Crescent City, now began to be a separate appointment. J. Jeffrey, whose name appears in the founding of Methodism in Crescent City, was the first pastor, though a supply. He gave no report of members at the next conference. In 1859, T. Cayton, who reported forty-seven communicants, and forty scholars in Sunday-school. In 1860, J. H. Roork. In 1861, T. A. Talleyrand. It seems to have been neglected after this, at times appearing to be supplied, with no report afterward, and at times not mentioned at all, until 1877, when it was made an appendage of Crescent City. Perhaps it had been previously. Thus it remained until 1886, when it was not mentioned, though probably it was looked after by the pastors of Crescent City. It is mentioned again in 1893, when it was supplied by Ernest Gregg. In 1894 it was supplied by J. W. Pendleton. In 1896, supplied by T. R. Bartley. In 1897, supplied by R. T. Barbee. At that time there were twenty-four members, six probationers, fifty scholars in Sunday-school, one church valued at $2,000, paid preacher $415, presiding elder $10, biships $1, raised for missions $5.

On the eastern side of the Sierra Nevada mountains, in the southern part of Lassen County, lies Honey Lake, which, this year, was made a part of the Mt. Shasta District, with William Matthews, a supply, in charge. He made no report the next year, nor was the place named again until the Nevada Territory District was formed in 1861, when it was left to be supplied. In 1862 it was supplied by G. Paddison. In 1863, R. Carbury. The next year it was in the Nevada Conference, with forty-one members, seven probationers, three local preachers, fifty-eight scholars in Sunday-school, and one parsonage worth $600.

CHAPTER XIII.

1858.

The Sixth Conference.

The conference this year was held in Seventh Street Church, Sacramento, beginning September 16th, and closing the 21st. Bishop Scott presided and J. B. Hill was secretary.

Statistics. The roll of the conference at the close of the session contained the names of fifty-six members in full connection, and twenty-four probationers. In the Church at large there were 2,739 in full connection, 888 probationers, and fifty-five local preachers. There were sixty churches, valued at $145,550, forty-one parsonages, valued at $34,365, seventy-three Sunday-schools, 624 officers and teachers, 3,185 scholars. The missionary money contributed from the charges was $1,279, to which should be added the anniversary meeting and other contributions, $524. Conference claimants had $750, professedly from forty charges, but as thirty-three of these reported one dollar each, it is almost certain that these dollars never came from a place more remote than preacher's pockets. It was quite a custom for preachers who had failed to take a collection to pay a self-imposed fine of one dollar for their neglect. Collected for Tracts $52, for Bible Society $40.30, and for Sunday-school Union $56.60. The amount appropriated for missions in the conference was $9,025 to the English work, and $2,548.35 to the German.

There were eighty pastoral appointments this year. The North side of the Bay was made into a district, with E. Bannister in charge. This was the beginning of the Petaluma District. The Stockton District was formed, with I. Owen in charge. Amador and Calaveras Counties were left for a few years on the Sacramento District. This was in charge A. Bland. S. D. Simonds was on the Marysville District. N. Reasoner was in charge of the Mt. Shasta District, from which the Coast had been taken, and placed with the Petaluma District.

Among the new names now found on the roll of the conference, the first place is due to Jessee T. Peck. He had been celebrated as a preacher and writer before he came to the Coast. Expectation was high. That was a misfortune. He was undoubtedly a great preacher, but his labored style did not take with the people of California as much as had been expected. Still he was useful in building up the churches he served, and filled the office of presiding elder with much good judgment. For about eight years his influence was equal to any other in the Methodist Church in the State. In 1866, he returned to New York, and thereafter his history belongs to the whole Church.

John Maclay was a brother of Charles and William. He had been a member of the Baltimore Conference, which body he joined in 1842. He joined the California Conference on a certificate of location. A tall, spare man, of fair preaching ability, though not equal to his brothers. He was a good man, but easily discouraged. He remained in the conference four years, and then located. He settled in the Santa Clara Valley, where he died some years later.

J. M. Hinman had been a supply a year before he joined the conference on his certificate of location. He was born in Redfield, Oswego County, New York, January 12, 1813. His parents were Christians, and at the age of fourteen he was converted and joined the Church. When a young man he went West and prepared a home for his parents in the State of Illinois. In 1845 he united with the Rock River Conference on trial. In 1852 he located, and the next year came to California. In 1847, he was married to Miss Betsey Burlingame, a sister of the man whose relation to the Chinese Treaty has given him a permanent place in the history of his country. In 1865, he took a supernumerary relation, which he held for three years, and was then made effective. In 1877, he retired permanently from the active work, being supernumerary for two years, when he was superannuated. He died on the 4th of June, 1896.

Charles A. E. Hertlel was a German, who came to work among the people of his own congregations. He took a supernumerary relation in 1880, but was made effective in 1882. He withdrew from the conference in 1884.

Considering now the eleven probationers received at this conference, let us first note some items of W. B. May. He was a fine appearing man, with a pleasant voice, and engaging manner. He had practiced medicine, and was also a well-qualified business man. He located in 1861. In the Fall of 1862 he accepted the position of agent of the University of the Pacific. In the interests of that institution he reached Virginia City not long after the writer had entered upon his pastorate in that place. He put up at the International Hotel, and was offered the post of clerk and book-keeper at a very good salary. He sold his horse and buggy, by which he and his wife had come to the City, taking his pay, at a high figure, in mining stock. A few weeks later the pastor called in to have a little chat with him on a Monday morning, when he was greeted with the following declaration, "I have telegraphed ten thousand dollars this morning to the Bank of California, and I could sell the balance of my stock for enough to make it as much more. Pretty good for a month's work, is it not?"

Robert Kellan was duly received into full connection in 1860. He remained in the work until 1864 when, from some indiscretion unknown to the writer, he was deposed from the ministry. The only instance in which such a penalty has ever been imposed by action of this conference.

Nine years after making history with his Blue Tent in San Francisco, Asa White was admitted a probationer in the California Conference. He was well advanced in years at the time, and only did eight years of work. In 1866 he was set aside on account of ill health, and November 8, 1873, he died. He was a native of Middlebury, Vermont, converted at the age of fifteen years, moved into Illinois early in life, where he began preaching at the age of twenty.

George W. Heath was an elderly man who had already done some work as a supply. He had a good, honest face, and was no doubt a faithful Christian, but poorly prepared for the ministry, especially in a land like this. He was discontinued in 1860.

Warren Nims was a useful layman before he became a preacher. He and his wife are remembered with great love wherever they have lived and worked. His brethren said of him when he was gone from them, "Brother Nims was eminently a church-extension preacher, loving that branch of work, and laboring to that end with undaunted courage and unflagging zeal. Opening up new fields, building new parsonages, houses of worship, and paying off old debts, seemed to be his peculiar work, and it was well done in every particular." He was fond of quoting the words he took for his motto in life, "Whatsoever thy hands find to do, do it with thy might." Four new churches and six new parsonages were the monuments of his untiring zeal. How many he made over, and made better, depends on the number he occupied. He was sent to Nevada at the time the conference was formed, and in that hard field he spent his life. He was never absent from a single session, and during its whole history he was its faithful and efficient secretary. When Nevada was made a mission, he became a member in his old conference, but continued in the same field, working with might until he could work no longer. He only returned to California to die. He passed to his much-deserved rest August 20, 1888, aged sixty-seven years. He was a native of Fort Ann, Washington County, New York, was converted at the age of sixteen, and came to California in 1849.

Samuel Fairchild was dropped from the list in 1859.

We turn to a dark subject when we introduce the name of John Wesley Ricks. How many times he has been converted, and how many times he has backsliden, the writer would not dare to say. He can only vouch for three of these remarkable transformations, remarkable alike for the greatness of the change and the extreme ease with which he can bring it about when he wants to do it. He was professedly converted at a camp-meeting near Santa Rosa, in the Summer of 1857. His education was good and his command of language excellent. He had been a very successful foot racer, and fortunes had been won and lost on his racing. The writer heard his first relation of experience, which was remarkable for its extemporized eloquence. Some thought him inspired. Rules must have been terribly stretched, if not ruthlessly broken, in his case, for within a few months—certainly less than six—he was a licensed preacher and supplying a work. In 1858 he was admitted on probation, and in about one year he was in jail! Somewhere in the middle of the seventies he became a temperance lecturer, then a Baptist preacher, then in the House of Correction at San Francisco! He has been the worst confidence-man the writer ever heard of, though the last time we met he gave the most emphatic assurance that he had at last been really and soundly converted.

Philetus Grove was a large, well-formed man, of apparntly robust health, giving promise of many years for the Master. He wrought faithfully for eleven years, and then, after six days of raging fever, he passed to his reward. And this is what his brethren said of him: "Brother Grove was of a meek and quiet spirit, and had a great and generous heart. He won friends wherever he went, and seemed ambitious only to win men to Christ. No man among us was ever more entirely free from all affectation in the pulpit. His excellence in this respect consisted in his simplicity. A few hours before his death he said to the physician, 'Doctor, a great crisis is at hand; a few moments more will decide my case, but whichever way it terminates, it will be all right; I shall be satisfied.' Then in a whisper, he said, 'The Lord is my shepherd, I shall not want;' and thus the good man passed away." He died at Woodland, December 30, 1869, at the age of forty-two.

William F. Nelson remained on probation until 1861, and was then discontinued.

Galen A. Pierce was a man of excellent abilities, coupled with a very affable disposition. He did several years of valuable work. He married Miss Olinger, an excellent young lady of Watsonville. He located in 1869. In 1897, he was residing in San Jose, and holding the position of a located elder in the Methodist Episcopal Church.

Joel Burnell was received into full connection in 1860, but located in 1867.

Among the new fields of this year we notice first, Redwood City, the County Seat of San Mateo County. True it was only to be supplied, and it is probable that nothing was done for two years after, when San Mateo is found in the list of appointments. The next year somebody reported seventeen members, and the receipt of $150 from the charge, and $100 from the missionary society. Of course it is impossible to tell where these members were, but in 1864 Redwood City appears again, and again is left to be supplied. This year and the next we know that G. B. Bowman was at work on this charge. He organized a church of a dozen members, and built a church 28 x 42. Mr. Bowman then returned to Iowa, and G. W. Henning followed him. He reported only five members, a Sunday-school of thirty scholars, and a church valued at $1,000. In 1866, W. S. Corwin. In 1867, it was left to be supplied, and at the next conference reported "not supplied." In 1868, J. W. Hines, and he reported nothing. In 1869, A. C. Hazzard. He remained two years, and then the place was left out of the appointments, but San Mateo is there, with T. B. Hopkins as a supply. In 1872 there is but one item reported of this circuit: it is $14 raised for missions. It is, known, however, that Mr. Hopkins had held services with some regularity at Mayfield. In 1872, P. G. Buchanan. The church formerly built at Redwood must have been lost to the church, for this year Buchanan built a church there. He reported two churches, valued at $4,200. He had received $400 on salary. In 1873, T. B. Hopkins was again appointed pastor, having both Mayfield and Redwood in his charge. In 1874, S. C. Elliott. In 1875, the work was divided, and J. Burns was at Redwood. In 1876, J. J. Cleveland; in 1877, W. M. Woodward; in 1878, G. H. McCracken; in 1881, Seneca Jones; in 1883, Mayfield is separate, and F. E. McCullum was in charge; in 1886 they are supplied by J. B. Rutter; in 1890, M. V. Donaldson supplied it; in 1891, J. R. Watson; in 1894, O. M. Hester; in 1896, E. B. Winning, and in 1897, O. M. Hester again. Members, thirty-five; probationers, three; scholars in Sunday-school, eighty; one church valued at $2,700, one parsonage valued at $1.200, paid the pastor $600, presiding elder $20, bishops $5, and raised for missions, $26.

No effort was made to introduce Methodism into Monterey, until the time that A. Higbie was in Santa Cruz. He held services there once a month. In 1858, it was, with the Salinas Plains, made into a separate charge. There was little, in a general, way to invite Methodist effort to the old Capitol of California. Few protestants were found there, and they were well-nigh inaccessible to church influences. David Jacks, a Scotchman, who had by industry, enterprise, and economy, amassed quite a fortune, was able and willing to pay well for regular services at Monterey, and C. V. Anthony was appointed. It was an after-consideration that Watsonville was added to the charge and the pastor permitted to reside there. This gave one service to Monterey once in two weeks. The pastor preached in the old Colton Hall, then in use as the Court House of Monterey County, at eleven o'clock in the morning, and then rode to the Salinas Valley, to a place not far from the railroad bridge that now spans the Salinas River, where services were held at four o'clock in the afternoon. The building used was a deserted dwelling, which had been for some time in use as a school-house. Mr. Jacks did better than he had promised, but at the end of the year he was the only member of the Church we had in Monterey. There were several members, however, in the valley. In 1859, W. N. Smith; in 1860, W. Gaffney; in 1862, W. Nims; in 1863, A. C. McDougall; in 1864, it is not mentioned among the appointments; in 1865, J. Daniel; in 1866, it was united with the Salinas Valley, and W. Gaffney was in charge; in 1868, A. L. S. Bateman; in 1870, A. Coplin; in 1871, it was left out of the appointments; in 1872, J. H. Wythe, Jr., for a part of the year; in 1873, Salinas became a separate charge, and A. P, Hendon was at Monterey; in 1874, T. B. Hopkins; in 1875, I. J. Ross; in 1876, an effort was made to revive the old circuit system, and the lower part of Salinas Valley was added to Monterey, and W. Gaffney was placed in charge. For two years after this the charge was left to be supplied, and then dropped from the list of appointments. Meantime Mr. Jacks had returned to the Presbyterian Church, the Pacific Grove Retreat had sprung into existence, and all attempts to do anything for Methodism in Monterey was abandoned.

French Camp is a village near Lathrop, on the railroad. It had been an appointment on the circuit for some time before this. A. Maclay supplied it in 1858. It was supplied in 1859, perhaps by the same party. In 1860, W. C. Curry. The place was not then deserted, but became an appointment on circuits bearing other names. It has been of late years on the Atlanta charge. When the writer was accustomed to visit it in the eighties, we had a small church, a small Sunday-school, and a few members.

Penn Valley appears on the Marysville District, with J. H. Maddux, pastor. From 1860 to 1864, it was with Timbuctoo. Then Bear Valley takes its place, and Penn Valley is seen no more.

Tehama was on the Mt. Shasta District, with T. Cayton in charge. In 1859 it was supplied by a person unknown to the minutes. In 1860 it had six members, but nothing else reported. That year it was Tehama and Stony Creek, left to be supplied. The same entry will suffice for the two following years. In 1863, it was Tehama and Princeton, still left to be supplied. In 1864, it was Princeton and Tehama on the Marysville District, waiting for a supply. In 1865, it was dropped.

Ukiah was a charge evolved from the great Russian River Circuit, though it is not known whether there were services held there previous to 1858. That year a missionary appropriation of $100 was made, and the charge supplied by some person unknown. This was true of the next year also. In 1860, A. White. He reported quite a circuit, having seventy-eight communicants, four Sunday-schools, and eighty scholars. In 1861, J. D. Bullock; in 1862, N. B. Clark; in 1863, it was left to be supplied. Up to this point Ukiah had been a part of a large circuit, but now it was cut down to much smaller dimensions. In 1864, it had but one Sunday-school, and forty scholars. The membership shows considerable growth; there were eighty-seven communicants. That year V. Rightmeyer was pastor. In 1865, W. S. Bryant; in 1866, W. Gordon; in 1867, J. L. Broadus, a supply; in 1868, J. Baldwin. He reported in the *Advocate* having finished a church during the year. In 1869, Potter's Valley was added. H. C. Tallman in charge. In 1871, J. McKelvey. The next year it stands alone. In 1873, Ukiah becomes the Capitol of a district, with W. S. Turner, P. E. and T. Chivers, preacher, in charge. In 1874, Anderson Valley was added to the name, in place of Potter Valley, and it was left to be supplied. In 1875, B. F. Taylor; in 1876, J. E. Wickes; in 1877, J. L. Burchard; in 1878, J. W. Bluett; in 1880, H. C. Tallman; in 1883, J. L. Burchard. In 1885, Mr. Burchard reports a church valued at $4,500, a great improvement on all previous reports of Church property. In 1886, J. J. Martin; in 1889, W. B. Priddy; in 1892, J. W. Bryant; in 1896, E. E. Dodge; in 1897, H. J. Winsor. Members, 130; probationers, four; scholars in Sunday-school, eighty-three; one church valued at $3,000, one parsonage valued at $1,500, paid pastor $950, presiding elder $45, bishops $8, and raised for missions, $17.

The first we know of Methodism in Dutch Flat, G. B. Hinkle, who had been sent the year before to American Valley, reported having been there half a year, and left twenty-five communicants, a parsonage worth $65, a Sunday-school having thirty scholars, and had received $150 in salary. H. Van Gundy followed him. J. J. Cleveland in 1859. T. H. McGrath in 1860. He reported a church worth $3,500. Meantime the parsonage had grown to be worth $200. J. H. Maddux in 1861, C. H. Northup in 1863, N. R. Peck in 1865, P. Y. Cool in 1866. In 1867, it was placed in the Sacramento District, instead of the Marysville, where it had been found before. A. C. Hazzard in charge. C. A. E. Hertel in 1868. In 1869, it was placed with Gold Run, and left to be supplied. In 1870, it was supplied by A. J. Scott—perhaps Mr. Scott was there the year before, perhaps he was there the year following, for the minutes say it was left to be supplied. G. D. Pinneo in 1872. I. B. Fish in 1875, when it was again on the Marysville District. E. H. King in 1877. Gold Run was now dropped from the name of the charge. J. J. Harris in 1880. In 1882, it was supplied, by whom, is not known to the writer. In 1883, it was with Colfax, and W. M. Wodward was pastor. S. C. Elliott in 1884. E. Smith in 1885. From this time it was not mentioned until 1890, though it was, no doubt, a part of the Colfax charge. That year it was alone, with D. F. Kuffel in charge. The next year it was placed again on the Colfax Circuit, with J. E. Wright in charge. In 1894, it was by itself, E. Smith in charge. L. Ewing in 1895. W. S. Withrow supplied it in 1896. W. E. Golding supplied it in 1897. Members, fifteen; probationers, two; scholars in Sunday-school, thirty-five; two churches valued at $2,500, one parsonage valued at $150, paid pastor $505, presiding elder $45, bishops $2, and raised for missions, $7.

Mendocino appears for the first time, with J. Burnell in charge. It does not again appear until 1864, when it was left to be supplied, and no report made of it. This was true of the next two years. In 1867, W. Gordon. In 1868, supplied by J. L. Broadus. He reported thirteen communicants, but nothing else except a salary of $738. He remained three years, when the appointment was dropped from the list.

Napa Valley now appears as a charge distinct from the city. Indeed, the valley was occupied earlier than the city. During the pastorate of E. A. Hazen, November 13, 1853, a church was dedicated by M. C. Briggs. It was in the Kellogg neighborhood, and took the name of the White Church. It still stands, though alas for human mutations, it is now a barn! A supply was on this work in 1859, and the *Advocate* reports a church 22 x 32, dedicated that year, but does not give the place where it stood. In 1860, W. Jacobs was pastor. There were then 162 communicants, two Sunday-schools, having in both, forty scholars, and two churches valued at $1,500. In 1861, it was supplied by I. Lassiter; in 1862, W. S. Corwin; in 1864, left to be supplied; in 1865, J. J. Cleveland; in 1866, P. Grove; in 1867, H. C. Tallman; in 1869, S. Kinsey; in 1870, it was supplied by H. Hazel; in 1872, it was called Napa Circuit, and was supplied by John Sandercock; in 1874, P. G. Buchanan; in1875, W. J. Maclay; in 1876, it was not supplied, so far as known; in 1878, it was called Napa Circuit, and was left to be supplied. This remained its status until 1884, when Napa and Sonoma were together, with E. H. King in charge. In 1886, it was alone, and supplied by J. L. Sandercock; in 1887, S. C. Elliott; in 1890, it was supplied by L. R. Woodward. This is its last appearance.

Clear Lake comes in sight, with J. Corwin playing the usual role of scout. It has been a hard field, but we shall get some history out it further on.

This year Eel River is named as a circuit. It is in the Humboldt region, and has given rise to two or more appointments in more recent times. This year J. Burnel was pastor. In 1859, it was supplied by some one unknown. In 1860, W. S. Corwin. He reported thirty-eight communicants, a Sunday-school of eighteen scholars, and a parsonage valued at $700. In 1861, W. B. Priddy. In 1862, B. W. Rusk and W. J. White. The first named was returned the second year. In 1864, J. Baldwin; in 1865, supplied by A. B. Spooner; in 1866, A. Taylor; in 1867, R. May; in 1868, J. McKelvey; in 1869, Ferndale, which for some time had been a separate charge, was again added. In 1871, Eel River disappears from the list. The charges into which it had become divided will be considered when we come to them.

La Porte was a charge among the Sierras in the Marysville District, to which G. A. Pierce was sent in 1858. He reported twenty-four communicants, thirty scholars in Sunday-school, and a church worth $2,800. In 1860, J. Dickinson; in 1861, J. J. Cleveland; in 1863, it was with Howland Flat, R. W. Williamson in charge; in 1865, T. Chivers; in 1867, S. H. Todd; in 1868, it was supplied by G. G. Walter; in 1869, it stands alone, and was left to be supplied; in 1870, it was supplied by Thomas Lewis; in 1872, it was supplied by S. A. Redding; in 1873, J. W. Bluet; in 1874, it was left to be supplied. This was also its status in 1875, and for three years following. The monotony is varied in 1879, by a change of name, as it was then called La Porte and Strawberry, but left to be supplied. In 1880, it was added to Downieville. The next year it does not appear by name, nor does it ever appear again until 1895, when La Porte was supplied by G. C. Gahan. There was no report of it the next year, nor any other mention of it.

CHAPTER XIV.

1859.

The Seventh Conference.

This conference was held in Petaluma. It was Bishop Baker's second, and, as it proved to be, his last visit to the Coast. J. B. Hill was secretary. There were fifty-nine members on the roll at the close of the session, and twenty-three probationers. A reasonable growth had been made in the membership of the Church. There were 3,247 members in full connection, 671 probationers, seventy-six local preachers, ninety Sunday-schools, and 3,917 scholars of all grades. There were sixty-eight churches, valued at $163,170, and forty parsonages, valued at $40,575. On the subject of benevolences there had been some growth. Collected for missions, $2,175,26, for conference claimants $148.12.

The district work was arranged as follows: San Francisco, M. C. Briggs; Stockton, H. C. Benson; Marysville, I. B. Fish; Sacramento, A. Bland; Mt. Shasta, N. Reasoner; Humboldt Bay, W. Morrow; Petaluma, J. R. Tansey; German, A. Kelner. There were ninety-six pastoral charges.

Joseph W. Hines came to us this year from Oregon. He is a brother of H. K. Hines, one of the best-known ministers of the great Northwest, and the historian of the Church in that region. Also a brother of Gustavus Hines, author of "Wild Life in Oregon." He had joined the Genesee Conference in 1846, whence he went to Oregon a few years before coming to California. He took a supernumerary relation to our conference in 1871, was made effective in 1874, and took a location in 1875.

David Tuthill was a native of the city of New York, and was educated in the full college course in that city. He joined the New York East Conference in 1858, and was sent on mission work to Arizona. He traveled the whole length of that territory on horse-back, stopping for a while in Tucson, then coming on to Los Angeles, where he labored until the conference of 1860. He married an excellent lady, Miss Taylor, of San Francisco, and in 1869 he retired from active work in the ministry. In 1880 he represented the laymen in the General Conference. He died in Oregon several years ago.

C. H. Lawton was a man of most excellent spirit. He was also a faithful pastor. His wife was of delicate health, but of beautiful character. She was a niece of Bishop Simpson. Mr. Lawton was born in Ohio, September, 1825, was converted in childhood, and joined the Ohio Conference when about twenty years of age. He afterward belonged to the Cincinnaiti Conference, and still later to the Iowa. In 1869 he was transferred to Ohio, but returned in 1880, taking up his work in the Southern Conference. He died in Santa Paula a few years ago.

There were nine probationers received at this conference. It will be observed that as transfers diminished in numbers, probationers increased. The novelty of early times had worn off, the field was a hard one, and yet it was white to the harvest.

Noah Burton was not a scholar, nor a great preacher. He was a very plain, simple-minded man, but he was a very devout and earnest Christian. He was born in England, where he lived until about twenty-four years old. He was made supernumerary in 1880, and the next year he was superannuated. He died January 11, 1882. The greatest work of his life was among the prisoners at San Quentin. When no provision was being made for their religious instruction by the State, he went among them, preaching to them, prayed with them, and led them to Christ. The writer heard a prisoner, under life sentence, say, "We all could kiss the very ground on which Father Burton walks." For several years he was instrumental in having each of the fourteen hundred prisoners supplied with a large, well-flavored, and juicy apple at Christian time, to remind them that they were not altogether forgotten. The last Sunday of his life he preached to them. Feeling certain that his end was approaching, he said to his wife, "I must go once more and see the boys, and once more tell them of Jesus." The journey was not a long one, but it was too much for him. He was not able to stand, so he sat down and told them for the last time the old story of Jesus and His love. He was the guest of Dr. N. J. Bird, then resident-physician. When told that his time was short, he insisted on being taken to the prison hospital. Dr. and Mrs. Bird were very unwilling to allow it, but he would take no refusal. He wanted to die within the walls of the institution where he had been so greatly blessed in preaching. On the morning of his death the doctor said to him, "Brother Burton, in a few hours you will go to heaven." He joyfully answered, "O yes, bless the Lord, I'm all right." He soon went into the presence of Him who said, "Well done, good and faithful servant, I was in prison and thou didst visit me."

T. A. Talleyrand was received into full connection in 1861, and located in 1863.

John D. Bullock was received into full connection in 1861, ordained elder in 1863, and that year appointed to Sierra Valley, within the bounds of the Nevada Conference.

Thomas H. McGrath was a native of Ireland, but of Scottish blood. He was on a ship-of-war a few years, and when first seen by the writer had many sailor ways. He was witty, full of fun, and could immitate anybody to perfection. But alas, he was dissipated. He could always get all the liquor he wanted by being a bar-room buffoon. In this character he drifted into California. One night he personated a preacher, making great sport for his companions by preaching a sermon, closing with the announcement that he would preach again on the next evening, providence permitting. Providence did not permit. McGrath, when he had sobered up a little, concluded he had gone too far. The consciousness that he had ridiculed religion cut him to the heart. All day he was in an agony. With all sobriety he met his companions the next night, only to tell them that he had made up his mind to be a Christian. He showed them a total abstinence pledge which he had signed, and which he induced others to sign. He joined the Church, and in due time was licensed to preach. He made application to join the conference in 1858, but so much opposition arose from his coarse and untidy ways, that the presiding elder asked permission to withdraw the recommendation, which was readily granted. It was the best thing that could well have happened to him. He afterward said as much to the writer. The elder gave him an appointment, and he set himself to hard study. He studied manners as well as theology, and the next year came up with an application from the church he had served, and not a word was spoken against his admission. There is no question of the sincerity of the man or the genuineness of his conversion. Had he always remained in associations favorable to his Christian life, he might have been a grand success in the ministry. He went to Nevada, a hard place at best. He was popular, and that became a snare. He went to the territorial Legislature as Chaplain, he went to the State Legislature as a member, he went to the General Conference as a representative to that body, he was presiding elder, he went to Virginia City, and that closed his career as a Methodist preacher. His theology went wrong, and so did his life. He was given the option of a trial or withdrawal, and he chose the latter and left the Church. For a time he tried to make a sensation by lecturing on infidelity. Things went from bad to worse, until one day in a drunken fit of frenzy he sent a pistol ball through his head.

Ira P. Hale, J. B. Hartsough, Z. B. Ellsworth, J. W. Leach, and John Baldwin, were discontinued at the end of one year. Of the first the writer knows nothing. Of J. B. Hartsough, it can be said that he lived a faithful Christian life, and was a useful local preacher until his death, which occurred Jan. 31, 1899, when he was eighty-eight years old. He was a native of Detroit, Michigan. He supplied several charges from time to time with much acceptability. He was a member of the State Legislature in 1863, and helped in promoting the cause of the Union in those stormy days. Of Mr. Ellsworth, nothing more is known. J. W. Leach afterward joined the Southern California Conference, where he has made a history that belongs to our brethren in that section. John Baldwin was a rare specimen of the *genus homo,* rough, angular, good natured, but not very studious, perhaps poorly understood, he could not make a success in a field like California. He went to school after this and re-entered the conference. Several new fields must now be considered.

Under the name of Pajaro or Watsonville, a charge in the Southeastern part of the County of Santa Cruz has had existence from 1859 to the present time. It had a history before it appeared as a separate appointment. As early as 1852 some Methodists moved into that section, and Dr. Owen appointed E. Anthony to organize them into a church and act as their pastor. The church was formed, and H. G. Blasdel was appointed the first-class leader. Anthony did not long remain in charge, as his business interests at Santa Cruz prevented his giving it such labor as would make it a success. The Church South began soon after, and had the larger following. But the society was never given up, the pastors of Santa Cruz giving it such attention as they could. In 1858, it was made a part of the Santa Clara Circuit, which gave so much dissatisfaction that a change was made, and it was added to Monterey, and the pastor resided at Watsonville. That year a parsonage was built near the church, which, though cheap, answered the purpose for several years. The church itself was a cheap structure, which had been erected in 1853, or 1854. The plan of the work in 1858 was to preach on each alternate Sabbath, morning and evening at Watsonville, and at three o'clock of the same day at a place now called Green Valley, in a school-house among quite a number of Methodist families. During the week following a service was given in Monterey County, about four miles from Watsonville, where we also had several Methodist families. Thus Watsonville was being prepared for a pastor.

E. A. Hazen was the first man sent to the place whose labors were confined to the valley. In 1860, he reported fifty communicants, with two Sunday-schools and forty scholars. That year the name of the charge was changed to Watsonville, and G. A. Pierce was pastor. In 1862, R. W. Williamson. During this pastorate the old church was disposed of and the building erected by the Church South was bought. The latter-named Church withdrew from the field. This gave the society a church worth more than twice their former building. It was afterward moved to the corner of Fourth and Roderiques Streets, where it is now standing, though no longer used as a church. The old parsonage, built in 1859, but greatly altered over, stands to the rear of the church, the residence of Wm. Gummow, formerly of Marysville. In 1863, it was left to be supplied, and was supplied, but by whom is not now known. In 1864, J. Pettit; in 1865, P. Y. Cool; in 1866, A. Coplin; in 1868, I. B. Fish; in 1870, E. M. H. Flemming; in 1871, A. K. Crawford; in 1872, A. Bland, and in 1873, J. E. Wickes. A new church was well under way when Wickes arrived. A lot had been bought on the corner of Third and Roderiquez Streets, and a church costing about $6,000, erected thereon. It was dedicated by C. V. Anthony, January 11, 1874, and is the building in present use. In 1876, E. E. Dodge; in 1877, W. McPheters; in 1878, D. Deal; in 1880, J. E. Wickes; in 1881, A. S. Gibbons; in 1884, E. A. Hazen; in 1885, C. S. Haswell; in 1888, J. W. Bryant; in 1890, A. J. Nelson; in 1891, W. M. Woodward; in 1895, G. O. Ash, and in 1896, C. E. Pettis. His pastorate more than closes the period of this history. Members, 108; probationers, ten; local preacher, one; scholars in Sunday-school, 124; paid pastor $1,000, presiding elder $50, bishops $6, raised for missions $20, two churches, one at Coralitos, the two valued at $8,500, and one parsonage valued at $1,500.

Of the men who have taken a leading part in work at Watsonville, C. K. Ercanbrack has already been spoken of in the chapter on church enterprises. Not less than he in usefullness was Daniel Tuttle. His name really belongs to the list of church pioneers, as he came to California a Methodist in 1852, settling first in the Sacramento Valley, but moving to the Pajaro Valley in 1854, where he remained until his death. He was born June 23d, 1823, in Richland County, Ohio, married Miss Mary Ann Pardoe in Iowa, June 25th, 1844. He was converted and joined the Methodist Episcopal Church in his boyhood, and remained faithful to his first love to the end, which came to him in Watsonville, May 31st, 1894. A thoroughly good man, possessing rare good sense, generous with his means, and a benediction to the Church always. His faithful wife, and the mother of a large family of prosperous children, preceded him to the better world. She was the daughter of an itinerant preacher who died at her home in California in 1854. Her mother, a woman well known in the Church at Watsonville, was also the sister of an itinerant minister. Mr. Tuttle was a member of the convention that framed the constitution of California now in force.

The Church in Gilroy was organized by I. Owen, who was at the time in charge of the Santa Clara Circuit, with W. Gaffney as an assistant. This organization was effected in September, 1857, and consisted of 13 members. It is not quite certain whether the first church was erected during the year of the organization, or the year preceeding. It was a small structure, costing about $800. Within a year or two of the organization a parsonage was built at a cost of about $700. It was severed from the Santa Clara Circuit in 1859, and W. Gaffney was appointed the first pastor. In 1860, T. Cayton. In 1861, W. Nims. The charge then included San Juan, a relation that continued for a few years. In 1862, H. Van Gundy. In 1863 it was supplied by H. H. Dougherty. This was a young man of fine appearance and excellent abilities. A graduate of the University at Santa Clara. In 1866, N. Burton. In 1868, J. W. Stump. In 1869, A. K. Crawford. During this pastorate the Sunday-school was organized as a denominational school. In 1870, D. A. Dryden. During this pastorate the present church edifice was erected at a cost of about $8,000. The old church was sold to the Church South. In 1873, S. C. Elliott. In 1874, T. C. George. During the first year of this pastorate, a debt amounting to about $1,500, was paid in full. In 1876, H. D. Hunter. In 1877, J. A. Bruner. This change produced friction. Bruner soon left the charge. He was fully justified for so doing at the next conference. In 1878, J. W. Bryant. The Church was in such a demoralized condition that nothing but patience and wise action could save it. The right man was in the place, and at the end of three years he left it with 54 communicants, and a Sunday-school of 60 scholars. In 1881, W. Peck. His work was crowned with a gracious revival, which added about 30 members to the Church. A parsonage was bought and fitted up for the pastor. The Church was greatly improved. He left 86 members and 134 in the Sunday-school. In 1884, W. S. Urmy. He succeeded in settling an old land title question at a cost of $200. In 1886, M. D. Buck. In 1887, C. G. Milnes. And now the old parsonage was sold, and a nice new one built at an expense of $1,900. In 1889, R. E. Wenk. In 1893, W. D. Crabb. This pastorate closes this historical period. Members 116, probationers 12, scholars in Sunday-school 104, one church valued at $4,000, one parsonage valued at $2,000, paid pastor $900, presiding elder $50, bishops $6, raised for missions $26.

Staples' ranch covered a large region of valuable farming land in and about Lockeford. He and his family were valuable supporters of the Church. A society was formed at his house as long ago as when Mr. Sheldon was on the Calaveras Circuit. Harmony Grove, a beautifully shaded spot about two miles west of Lockeford, Mr. Staples gave to the Church. It was large enough for camp-meeting purposes. In this grove a brick church and a frame parsonage were built, and this, up to 1883, was where the Lockeford charge had its services. In 1860, A. L. S. Bateman. In 1861 the name was changed to Woodbridge, with C. Anderson in charge. It was still a large circuit, as might be seen in the fact that Anderson was expected to have an assistant. In 1862, J. H. Miller and J. Baldwin. In 1864, J. Daniel. It is probable that his labors were confined to Woodbridge, and that the other parts of the circuit were embraced in some other charge. In 1866 it was supplied by Warren Oliver. In 1867, B. F. Myers. In 1868, G. McRae. In 1869, J. W. Bryant, who had with him the next year, J. H. Jones. At this time Mokelumne, now Lodi, began to take the interest away fromWoodbridge. The latter place was soon abandoned, and the United Brethren established a college there. In 1871 the work was divided and J. H. Jones took Lockeford. In 1873 it was not named in the appointments, but was probably a part of the Mokelumne charge. In 1873 it was supplied by A. J. Hanson. In 1874 it was supplied by John Cummins, a superannuated member of one of the Eastern conferences. In 1876, J. Smith. In 1877, G. R. Stanley. In 1878, J .J. Cleveland. In 1879, E. Smith. In 1882 it was supplied by Silas Belknap. He succeeded in building a small church in the town of Lockeford. There was some friction over this, as it was supposed that it meant the abandonment of the Church in Harmony Grove, and so it did, but no doubt, in the long run, to the advantage of the Church on the whole work. In 1873, J. R. Wolf. He served one year as a supply, being a supernumerary member of a Nebraska Conference, and was then regularly transferred. In 1886, W. S. Corwin. In 1888, J. E. Wickes. Clements was now named as a part of the charge. Mr. Wolfe preached there during his pastorate, and organized a society. In 1892 still another place on the narrow gauge railroad was added to the work, and it was called Lockeford and Acampo, with E. B. Winning in charge. It afterward assumed the name of Lockford circuit, and in 1894 F. A. McFaull was in charge. In 1896, L. Ewing. His pastorate ends the period of our history. Members 83, probationers 3, one local preacher, Sunday-school scholars 95, three churches valued at $4,000, one parsonage valued at $1,000, paid pastor $643, presiding elder $44, bishops $5, raised for missions $13.

Campo Seco and San Andreas are found in the list of appointments, with P. Y. Cool in charge. He reported 30 members, a Sunday-school of 50 scholars, and they paid the pastor $800. In 1860, R. Mulholland. In 1861, I. N. Mark. In 1862 it was with Angels Camp. In 1864 Campo Seco is with Copperopolis, with W. C. Curry in charge. The next year Copperopolis is with Knights Ferry, and no mention is again made of Campo Seco.

Angels Camp has hardly proved itself a camp of angels, though no doubt angelic persons have resided there. In 1885, when the writer spent a few hours in this town, he found the church, apparently poorly located, in a state of great dilapidation. At that time we had no one there, and could sustain no one. It is probable that the church had already been sold for taxes. Few people lived in the immediate neighborhood. It had been a part of an adjoining circuit some time before the appointment of J. W. Ricks in 1859. He did not stay the year out. In 1860 it was Angels Camp and San Andreas, with J. H. Miller in charge. He reported 52 communicants, two Sunday-schools having an aggregate of 120 scholars, and two churches valued at $2,000. In 1862 it was Angles Camp and Campo Seco, with A. P. Hendon in charge. In 1863, W. C. Curry. In 1864 it was an appendage of Mokelumne Hill, and left to be supplied. In 1865 it was supplied by H. D. Bryant. In 1866 it does not appear among the appointments, nor does it again appear until 1869, when it had J. Appleton as pastor. He reported at the end of the year 27 communicants, one church valued at $400, and two parsonages valued at $600. In 1870, T. Beaizley. In 1871 it was left to be supplied, an entry that applies equally well for the next three years. In 1875 it was left out of the list, only to appear again in 1894, when a revival of mining interests led to its resumption as a charge. E. B. Winning was sent. In 1895, J. Young. In 1896, J. E. Henderson. In 1897, C. H. Wood. There were then 14 members, two Sunday-schools having an aggregate of

130 scholars, no church or parsonage, paid the pastor $687, presiding elder $21, raised for missions $21.

Out of the great Tulare region, long in the list, but poorly supplied, we now come to a charge that has a history. It is Visalia. J. McKelvey was in charge. He reported 11 communicants. In 1860 it was called Visalia and Tulare. A plain brick church, with a Masonic hall above it, was dedicated by Dr. Benson, May 25th, 1861; it was probably a union affair. The name does not appear in 1861. It is Visalia alone in 1862, but who was pastor is not known. In 1863, T. Chivers. In 1865, W. Gaffney. In 1866 it was Visalia and Clear Creek, with J. Pettit in charge. In 1867 it was Visalia alone, with T. P. Williams in charge. In 1868 a church was erected at a cost of about $4,000. In 1869 it was called Visalia and Tule River, with N. Burton in charge. The church was so heavily in debt that Mr. Burton had to travel extensively, begging money to save it from being sold. In 1871 it was supplied by R. Harrison. In 1872, G. G. Walter. In 1873 it was supplied by S. M. McKelvey. In 1874, J. McKelvey and F. H. Horton. In 1875, J. H. Peters. This was the last year it reported to the California Conference. There were then members 121, probationers 22, local preachers 2, two churches valued together at $3,000, one parsonage valued at $500.

Butte Circuit was a part of the old Feather River Circuit, and still later of the Marysville Circuit. It was also called Sutter County. Its limits changed so often that it would be impossible to trace them. In 1854 a Church was organized at South Butte, with Benjamin Howard, a local preacher in charge. A year or two later, he, with some others withdrew from our Church and organized a Church South. In 1861 a large shed was erected among some stately white oaks, and called Camp Bethel. Here profitable camp-meetings were held for many years thereafter. In 1860 the membership was small, only 19 in all. That year the work was supplied by C. A. Leaman. It is probable that he supplied it the year before. In 1861 it was supplied by G. R. Baker. In 1862, J. Burnell. The membership had increased to about 60. In 1864 it was supplied by G. G. Walter. The next year Oroville and Chico were with it. In 1866 it was alone, with Walter still in charge. In 1867, B. W. Rusk. In 1868 it was called Butte Circuit, with H. J. Bland in charge. During this pastorate a parsonage was erected at South Butte. In 1870, W. Gordon. This was changed after conference so that Bland remained another year. In 1872, T. Chivers, and A. C. Shafer, a supply. In 1873 Yuba City was made a separate charge. A. R. Sherriff was placed on the circuit. Under his labors a revival of unusual interest occurred, which added some excellent workers, who remain to this day. In 1875, A. Holbrook. During this pastorate, in 1878, it was resolved to build a church, and a beginning was made in the work, but it was not completed until 1881. It was dedicated by Bishop E. O. Haven, May 1st of that year. In 1878, A. K. Crawford. In 1879, E. Jacka. In 1881 R. E. Wenk. In 1884, T. B. Hopkins. In 1887 a town was laid out where the church stood, and called Sutter City, the name by which the charge has been known since. That year P. P. Hamilton was sent to this charge. In 1888, A. Holbrook, In the period of this pastorate a parsonage was erected much superior to the old one. At Meridian, now a part of this charge, a defection occured on the subject of holiness, which took quite a number from the Church and greatly injured the work. In 1893, S. Kinsey. A gracious revival at this time cured many ills of this Church. In 1896, E. A. Winning. His successful pastorate carries us past our time limit. Members 118, probationers 5, two Sunday-schools, having an aggregate of 138 scholars, two churches valued at $4,000, one parsonage valued at $1,800, paid pastor $900, presiding elder $75, bishops $10, raised for missions $45.

Nicholas, a village on the Feather river below Marysville, was this year made a separate charge, though left to be supplied. The next year it was coupled with Gold Hill and Ophir, with P. Grove in charge. In 1861 it was called Ophir and Nicholas, with J. W. Burton in charge. In 1862 it was alone, and supplied by G. G. Walter. He reported 33 communicants, three Sunday-schools, having an aggregate of 100 scholars. In 1863 it was supplied by some person unknown. In 1865 it was coupled with Lincoln, and that is the last time it was seen in the list of appointments.

Drytown, a mining camp on Dry Creek, had been a point of some importance on neighboring circuits long before J. Baldwin was sent there in 1859. A small church was built by G. B. Taylor in 1853. Baldwin must have found the place too small for his energies, as Fiddletown was added to the work. Both places furnished only 8 members and no church building in 1860. That year W. N. Smith was in charge. In 1861, I. B. Fish. In 1862, J. James. In 1863 it does not appear, and Fiddletown affilliates elsewhere. In 1864 it was again Drytown and Fiddletown, but left to be supplied. It was not again mentioned among the appointments until 1876, when Plymouth and Drytown was a charge under J. H. Jones. The next year the name is dropped from the Plymouth charge and not named until 1889, when it was again an appendage of Plymouth. It so remained until 1893, when it is no more seen among the appointments. The writer often passed through the place in the eighties, when it always appeared as though there were more houses than people.

Virginia City was left to be supplied. It was supplied by a man whose name has been before in this history, J. L. Bennett. He organized a Church, and at the end of the year reported 33 communicants. In 1860 S. B. Rooney was employed as a supply. He held services at first in a lodging house on E street, not far from where the church afterward stood. The Church soon bought a lot on Taylor street, running from D to E streets, and a rude building was erected on the end facing D. It was only sufficient to hold about 150 persons. Here the Church grew and flourished until 1862, when C. V. Anthony was put in charge. He found a strong official board, made up of such men as Captain, afterward Governor Blasdel, Dr. T. H. Pinkerton, John Faull, James Wagor, Levi Prince, Amaziah Smith, Timothy Jones, T. R. Diehl and others. In the summer of 1863 we began to build a new church. A solid foundation of half dressed granite, high enough to furnish room for furnace and wood, was surmounted by a brick church, with fire proof doors and window shutters. The whole expense was about $40,000. It was dedicated by Dr. Briggs in February 1864. A reverse in mining speculations brought on a series of financial depressions, which made the debt incurred, heavy at best, doubly difficult to carry. But for the great liberality of Governor Blasdel and John Faull, the church had been lost. But, alas, it was lost as it was! Three or four years after its erection it fell to the ground. In the dead hours of the night a crash was heard, accompanied by a sound like that of exploding gas or powder, and the church that had cost so much labor, anxiety and sacrifice, was a pile of rubbish! How it could have been done without help, passes the imagination of man. In 1864 the pastor's report to the conference shows 100 members, 19 probationers, 2 local preachers, a church valued at $45,000, and a parsonage valued at $1,500. That year T. S. Dunn was pastor, and the Church in Virginia went into the Nevada Conference.

Before leaving this subject the writer desires to mention two physicians to whom he feels under personal obligations, and whose acquaintance he made in Virginia.

Dr. T. H. Pinkerton reached the place near the beginning of the great mining boom. He had previously been a practicioner in the city of Boston. As he passed along the streets of Virginia and saw how bold and unblushing sin manifested itself on every hand, he said to himself, "It needs something more than human power to keep a man right in a place like this." He had never been a church member, but always a believer in the truths of Christianity. He inquired for a church, and found the little company in a ragged looking building on D street. He at once joined them, and remained with them as long as he resided in that city.

Dr. N. J. Bird and his estimable wife arrived in Virginia City in the spring of 1863, and at once became earnest and useful laborers in the Church. Dr. Bird was a native of Bellville, Upper Canada, where he was born May 4th, 1835. He never could remember when he first knew that he was a child of God. In 1860 he graduated from Queen's University, Kingston, and became a physician. He married Miss Augusta C. Maxwell of Montreal, whose father did valuable service in command of vessels on the Mississippi, during the civil war. In 1862 Dr. Bird and wife came to California, settled for a time in Nevada County, and then went to Virginia. In 1866 he removed to San Francisco, where he has since been well known, not only in Methodist, but also in professional circles.

Somewhere on the Mt. Shasta District was a place, or region, called Clover Creek. It was supplied by some unknown individual in 1859. He reported 43 communicants, but no church building, parsonage, or Sunday-school. In 1860, G. B. Hinkle. In 1861 it was Clover Creek and Piety Hill, with N. Burton in charge. It then sinks from sight.

Among the appointments of the Mt. Shasta District in 1859, Chico is found, with R. Hobart in charge. The town was laid out on the grounds of General Bidwell, who lived near by. For several years he belonged to the Church, and was a liberal supporter of it, then he married a Presbyterian lady and joined the Church of his wife's choosing. In 1860 Chico had 21 communicants. That year W. F. Nelson was pastor. It was supplied each year following until 1864, when it is found on the Marysville District, associated with Cherokee Flat, and with J. Burnell in charge. In 1865 it was classed with Butte and Oroville. In 1866 it stands alone, with A. B. Spooner in charge. In 1867 he reported 24 members and 36 probationers, and a church valued at $700. The probationers indicated, what had been true, that quite a revival had occured. In 1867, T. Chivers. In 1869, S. H. Todd. In 1870 it was Cherokee and Chico, with M. P. Farnham in charge. In 1871 it was alone, with Giles Bly supplying it. In

1872, A. Coplin. During this pastorate they built a new church, which was dedicated August 30th, 1874. It was reported worth $2,300. They also erected a parsonage worth $1,400. In 1874, W. B. Priddy. In 1876, J. W. Bryant. In 1877, C. E. Rich. In 1878, W. S. Urmy. In 1879, A. Holbrook. In 1882, J. A. Bruner. In 1885, J. L. Trefren. In 1886, T. H. Woodward. In 1889, W. D. Crabb. In 1890, J. T. Murrish. In 1892, R. Rodda. In 1894, A. Canoll. In 1895, C. K. Jenaess. In 1897, S. Jones. Members 83, probationers 3, Sunday-school scholars 60, one church valued at $2,500, one parsonage valued at $700, paid pastor $1,000, presiding elder $80, raised for missions $9.

Eureka, which had a common history with Bucksport and Union, now assumes the responsibility of independent existence, with C. N. Hinckley in charge. A Church had been begun a year before under the pastorate of C. H. Northup. It was 30x50 and was, no doubt, the one reported by Hinckley as worth $3,000. He also reported a parsonage worth $1,000. At the same time there were 25 communicants. In 1861 it was supplied by the personal presence of the presiding elder, I. M. Leihy. In 1863 it was supplied in the same way by J. W. Hines. In 1865 the connection of Church and district was broken, and T. P. Williams was in charge. In 1866, J. W. Hines. In 1867, A. Shaw. In 1869, W. T. Mayne. In 1870 it was again coupled with Humboldt District, and P. L. Haynes was both pastor and presiding elder. In 1872, A. C. Hazzard. In 1873, E. I. Jones. In 1875, C. S. Haswell. In 1878, L. M. Hancock. In 1881, S. H. Rhoades. In 1883, J. A. Van Anda. In 1884, C. E. Rich. In 1886, E. E. Dodge. In 1888, W. F. Warren. In 1893, S. G. Gale. In 1896, J. P. Macauley. He was re-appointed the year that closes our history. Members 150, probationers 32, one local preacher, scholars in Sunday-school 206, one church valued at $6,000, one parsonage valued at $2,500, paid pastor $1,500, presiding elder $120, bishops $23, raised for missions $115.

An effort was made to introduce Methodism into Marin County this year by the appointment of J. Speck to that field Not much seems to have been done. The only items reported are the salaries paid pastor and presiding elder. The sum of $19 was paid the first, and $18 to the second, hardly an equitable distribution, judged by the surface facts. For two years following it was left to be supplied, and no report made from it. In 1862, N. Burton. He reported 21 communicants, all the benevolences looked after, a Sunday-school of 12 scholars, and a salary of $550 paid the pastor. For two years it was left to be supplied, when in 1866 it was supplied by J. A. Burlingame. He remained two years, when the name Marin disappears from the appointments. Not because the work was abandoned, but because it took another name.

Mattole and Bear River,—we have more than one Bear river in California—was a charge this year in the Humboldt region. It was left to be supplied, and no report was given at the end of the year. In 1860 it was still left to be supplied, and so continued until 1862, when it was left out of the appointments, until 1872, when it was again left to be supplied. In 1874 the monotony is relieved by a real appointment, T. Chivers. In 1875, E. Smith. In 1876 it was not in the list. It appeared again in 1878 in its old chronic state of needing a supply. It then went out of sight from the minutes, but in 1880 it was Mattole and Blocksburg, still to be supplied. In this condition it remained until 1882, when Blocksburg was dropped off, and Mattole was left to be supplied. Thus it remained until 1885, when it was supplied by R. B. Schofield. That was the last time it appeared as an appointment.

CHAPTER XV.

1860.

The Eighth Conference.

This was the first conference held in Santa Clara. The session was opened on the 12th of September and closed the 18th. Bishop Ames presided. It had been seven and one-half years since he had held the first conference on the Coast. J. B. Hill was unanimously elected secretary. An interesting feature of this conference was the visit of Dr. Evans, Superintendent of Wesleyan Missions in British Columbia. He was received with great cordiality, invited to sit within the bar of the conference and participate in all discussions. More vigorous measures were adopted to increase the amount collected for conference claimants. These included all preachers who did not receive their allowances. The stewards reported that the claims amounted to nearly $16,000, but only $391.37 had been collected to meet them. It was divided between two superannuated preachers and one widow of a preacher. The benevolent contributions were as follows: Missions, $2,373; Sunday-school Union, $266; Tracts, $82; American Bible Society, $189. The conference roll at the close of the session contained the names of 81 in full connection, and 19 probationers. The statistics of the Church show 3,441 members, 676 probationers, 81 local preachers, 73 churches, valued at $209,625, 52 parsonages, valued at $54,225. This was an increase in all the items named, though not large. It has been impossible to ascertain the exact amounts appropriated by the Missionary Society to the work in California, year by year, until 1858, when $8,075 was given for the English work, and $2,548 for the German, and $950 for Southern California and Arizona. In 1859 it was $5,362 for the English, and $2,400 for the German work. This included Southern California, but not Arizona. The aggregate for both English and German work in California in 1860 was $7,250.

There were 99 pastoral charges this year, distributed in seven districts. The German charges were placed with the English work. J. T. Peck was placed on the San Francisco District. No other changes.

Let us take a glance at the new men who now appear for the first time. R. Mulholland was a transfer from the Iowa Conference, of which he became a member on trial in 1853. He remained but one year in the work, locating in 1861. He resided for some years in the Northern part of the State, from which section he was a member of the lower house of the Legislature some years later. John James was received on a certificate of location given by the Missouri Conference, which body he had joined in 1849. In 1865 he was transferred to the Oregon Conference. E. W. Kirkland never came. He was given a nominal appointment in 1861, but was probably transferred back during that or the next year, never having more than his name on the Pacific Coast.

Jonathan W. Stump joined the Ohio Conference in 1855. He was transferred from that to the California Conference. He was educated in the Ohio Wesleyan, but did not graduate. He returned, and by examination, received the degree of A. B., while a member of the California Conference. Mr. Stump filled several important charges with a fair measure of success. He located in 1875, and went into the practice of law.

Rarely has the conference been so fortunate in an acquisition to its working force as when Thomas Skillman Dunn was transfered to us from the Cincinnati Conference. He was educated at the Ohio Wesleyan University. Witty, humorous at times, always sprightly, original, and when at his best a most effective preacher. His early ministry in Ohio was characterized by great revivals. It was always a source of regret to him that the conditions were so different in California that he could not see like results of faithful toil. Still his ministry was by no means without fruit in any place where he preached. In all matters of reform Mr. Dunn stood in the front rank. A strong anti-slavery man before the war, he stood firm as a rock for the Union, regardless of what it might cost in popularity. Equally decided was he on the subject of temperance.

He was born near Cincinnati, Ohio, November 11th, 1831. He was converted when a boy. His call to the ministry was so emphatic and clear that he never had the least question of duty in that regard. He married Miss Freelove M. Conklin in 1853, and the year following joined the Cincinnati Conference. He reached Santa Clara at the time of conference, and preached before the conference on Sunday night. His text was, "Grow in Grace." He captured his audience. That sermon gave him San Jose, an appointment that he served three times, each time as long as the law of the Church would allow.

During the third year of his third pastorate a strange thing occurred. One Sabbath morning, though not feeling well, he insisted on going to the church and preaching. He rode there, conducted the services, except the opening prayer, which was offered by Dr. Martin, preached with more than usual unction and intellectual clearness, but no remembrance of that service could be recalled by him until the day of his death. He could not even remember going to church. He became conscious as he returned to his home, while passing through the grounds of the State Normal School, and wondered where he had been and what he had been doing. A terrible sickness followed, he was for a long time at death's door. Although he rallied, he never was again able to undertake the work of his choice. In a little less than two years thereafter, on the 24th day of February, 1889, he went home.

I. M. Leihy was born in Richland, New York, May 15th, 1810. He was educated at Wilbraham and Cazenovia. Moved to Illinois and joined the Rock River Conference in 1840. That conference then embraced the northern part of Illinois, and the whole of Iowa and Wisconsin. When the conference was divided he fell into the Wisconsin Conference, where he continued to work until he came to California. When the California Conference was divided, he became a member of the Southern branch, and remained there until death, an event that occurred in Santa Monica, September 18th, 1895. His wife, formerly Miss Ruth Calkins of New York, preceded him by a few years.

John Haynes was admitted to the conference on his certificate of location. Of him the writer has no recollection. His name is not on the list of members, nor is it in the list of appointments, yet it is distinctly stated in the minutes, "John Haynes was admitted on certificate of location." There is, no doubt, some mistake in this matter, but where, exceeds the skill of the writer to determine.

There were fourteen probationers received at this conference, two of them, John Dickinson and Benjamin W. Rusk, have been previously noticed.

William G. Blakely served in one charge in California, and was two years in Nevada, being chaplain of the territorial Legislature during that time, and was then discontinued at his own request.

Leander Case only remained one year and was discontinued. William Jacobs was a physician; he also asked to be discontinued at the end of one year.

William B. Priddy has an unbroken record of faithful work performed, without any kind of hiatus, since the day he was received into the conference. He is a native of Ohio, born in Washington, Fayette County, June 20th, 1829. When about six years old his father removed from Putnam County to Van Wert, then a wilderness country. Mr. Priddy, the elder, built the first habitation in the town of Van Wert. It was a region largely settled by Methodists, and the events of William's life, at least those he remembers best, were the quarterly and two days meetings held in his father's neighborhood. He was converted in 1843. Thirsting for an education, he, with a few others, hired a private teacher, and were in hot persuit of their object in 1849, when the gold fever broke out, and he concluded to go and make the necessary amount of money to secure an education under more favorable auspices. He left his home on the 5th of April, 1850, and reached Placerville the 4th day of August of the same year. A brief, but most interesting trip across the plains, amid the wonders of nature that profoundly affected his heart. He wrought in the mines until 1854, when he entered the University of the Pacific, where he studied until 1860, when he entered the regular work. A few years later the University conferred on him the degree of A. M., an honor his fidelity to duty and earnest scholarship had justly won.

John Sharp had supplied work before this time, and had also been ordained a deacon. He was never received into full connection, but was discontinued in 1862. A. J. Heustis, if the writer is not mistaken, was a man of considerable ability, who had been in the regular work in the East. He settled in Humbolt Bay region, where he was appointed in 1860. He dropped back into the local ranks at the end of one year. He was a local preacher residing in Eureka as late as 1883, since which time he has died. Leonidas Walker must not be confounded with Lysander Walker, though both possessed such eminently Greek names. Leonidas was never received into full connection. He was discontinued at his own request in 1863.

George B. Hinkle was received into full connection in 1863. He was in the Nevada work when the conference was formed. He has always remained there. So far as the writer knows, he has been a useful minister of the gospel. When the conference was given up, he very properly fell back into the California body, though still residing in Nevada. In 1897 he was on the superannuated list, his address being Reno.

William Spencer Corwin was born in Warwick County, Indiana, November 16th, 1821. He was converted when seventeen years of age. He came to California in in the early fifties, and settled in Eureka. Here he was licensed to preach in 1855. He had been two years supplying work before entering the conference. He continued in the effective ranks until 1889, when feeble health required his superannuation. He settled in Sacramento, where a married daughter lived, and there made a most heroic effort to support himself and wife by working at his trade, that of a carpenter. He wrought as long as he could stand upon his feet. He died in great peace December 18th, 1893. He was a brother of the pioneer, James Corwin.

Asa P. White was a son of Asa White of the Blue Tent fame. In 1862 he was discontinued at his own request. In 1897 he was living in Soquel.

Philip L. Haynes was a man of more than ordinary ability; fearless in his antagonism to sin of all sorts and earnest in preaching the gospel of love. He died June 3d, 1877, much beloved and much regretted.

John H. Roark, or Roork, for his name is spelled both ways, was discontiued at his own request at the end of one year. He subsequently moved to Oregon, and became a member of that conference. He was, years later, Indian agent in Southern Oregon.

Healdsburg was another charge that was evolved from the old Russian River Circuit. Its early history is closely blended with Anderson Valley, and the Anderson family. Cyrus Anderson settled in the valley bearing his name in 1840. After leaving his home in Illinois, in 1827, he never saw a Bible until one was brought to him by Mrs. Achsah Alexander, the wife of his nephew, who settled in the valley in the early fifties. Cyrus Alexander made good use of the Bible when he got one, for by it he was led to Christ. He opened his house for preaching in 1852, and when a society was formed he united with it. He also gave three acres of land for a church and cemetery near his home. It was when J. M. Hinman was in charge of this work that the first effort was made to build a church in Healdsburg. This is known as the Plaza Church. It was dedicated in July, 1860. It was badly in debt, and was finally sold to Mr. Cyrus Alexander, who had moved to the town and joined the Presbyterian Church. Having bought it for the debt he gave it to the church of which he was a member. Meantime, J. W. Stump had been appointed the first pastor under the name of Healdsburg. He reported fifty-nine communicants, a church valued at $300 and a parsonage valued at $500. In 1861 W. S. Corwin built the church on the present site, the first Board of Trustees being R. Cunningham, William Niles, E. Hendricks, R. H. Thompson and G. W. Jonmay. The church was not finished until the next year, when W. S. Bryant was in charge. During his pastorate a gracious revival blessed the church. It was under union auspices, in spite of the war the Church South taking a leading part. The charge then had four classes, presumably with as many preaching places. They were Healdsburg, Alexander Valley, Winsor and Dry Creek. In 1864, W. Peck. In 1866, D. Sutherland, who did not go, or at least did not stay, for the charge was supplied by R. A. Leard, a local preacher. In 1867, J. H. Miller. In 1869, C. H. Northup. In 1870, H. B. Sheldon. In 1871, I. B. Fish. In 1872, W. B Priddy. It was during this pastorate that Cyrus Alexander returned to the Methodist Church. He died a few months later. His nephew, Charles Alexander, and his good wife, Achsah, always remained in the Church, doing hard service until called home a few years ago. In 1873 it was called Healdsburg and Winsor, with A. K. Crawford in charge. The next year Winsor was dropped from the name. In 1875, G. R. Stanley. In 1876, W. Angwin. In 1879, H. C. Tallman. In 1880, W. T. Mayne. In 1881, W. Gaffney. In 1882, H. H. Slavens. In 1883, T. Filben. In 1885, A. H. Needham. In 1887, F. L. Tuttle. In 1889, J. W. Kuykendall. In 1890, H. H. Slavens. The church was unwilling to receive him, and were left without a pastor, William Floyd being in charge at least part of the year and the next year supplied it regularly. In 1893 W. A. Johns. In 1896, G. M. Meese. He was pastor at the close of this historical period. Members, sixty-nine; probationers, seventeen; scholars in Sunday-school, 135; paid pastor, $535; presiding elder, $26; bishops, $5; raised for missions, $10; one church, valued at $1,250; one parsonage, valued at $1,200.

Vacaville appears in the list of appointments for 1859, but in the second place to Putah, of which the writer knows nothing. This year it appears alone, with A. P. White in charge. He reported thirty-three communicants and a church valued at $500. We have no way of knowing where the church was located. The next year it was Cacheville and Vacaville, with B F. Myers in charge. L. Walker was with him. The reports of 1863 have no place for Vacaville, nor does it again appear until 1895, when A. M. Bailey was appointed there and made a good beginning. C. F. Coy followed him in 1897, when there were: Members, 50; probationers, 1; Sunday-school scholars, 45; one church valued at $1,200; paid the pastor $250, the presiding elder, $20.

Long Valley lies about forty miles beyond Ukiah, in a northwesterly direction. In 1859 Silas F. Bennett, a local preacher, moved there and built a mill both for sawing lumber and grinding grain. Other Methodists, including Enos Beaumont, another local preacher, took up land in the neighborhood. They built a log church, and had services regularly, before any attention was given them by the authorities of the Church. When visited by the presiding elder, a supply, generally one of the local preachers, was appointed; but as these did not attend conference no report would be published of the Church and its progress. Jesse Green was the first conference appointee, and his pastorate began in 1868. In 1870, M. Woodward. Its history then and afterward was closely connected with that of Little Lake, Potter and Round Valleys, until 1881, when it was dropped from the list. The leading spirits of the Church had moved away. In 1890, Kahto Circuit appears in the list of appointments, and was left to be supplied. Kahto is the business center of Long Valley. In 1891 it was left out of the list. In 1893 Sherwood and Long Valley are a charge left to be supplied. No report is given the next year, and the name is no more seen.

Walker's River was in the territory of Nevada, or at least in the region covered by that conference. It was supplied by some one who reported having received $200 for his year's work. It was then dropped, or appeared under another name.

Snelling's was an appointment on the Stockton District, left to be supplied. In the reports of the next year it was coupled with La Grange, and had seven members. It no doubt gave some preacher a hard year's work with the only pay worth noting in the discipline of the spirit it afforded him. It was then abandoned, or put in some other relation.

Washington, on the Petaluma District, was supplied this year by a man named Carbury, initials not given. He received $150, and reported six members. We learn no more about it.

Shasta Valley was an appointment for a few years, and then gave place to a charge with another name. Jacob Speck was sent there this year, no one in the next two, J. D. Bullock in 1863. It was supplied by J. Taylor in 1865, and then appeared no more in the list.

In Humboldt District there was a charge this year called

North Centerville, with L. Case in charge. He received $60 for his year's work, and reported thirty-three communicants and forty children in Sunday-school. In 1861 it was left to be supplied, and then is no more found in the minutes. This, and many more like places, have no doubt needed missionary money as much as any place in America. The sixty dollars paid by that church may mean in heaven's account more than a hundred times as much in some city charges.

CHAPTER XVI.

1861.

The Ninth Conference.

It met in Sacramento September 10th, and closed the 16th. It was a dark time. The storm so long gathering broke with fury none expected. The long dismal war was on. The dangers of ocean navigation were rendered much greater than usual by the privateers. No one knew when one of these might swoop down upon any vessel bearing the Stars and Stripes. No bishop came to us. We had to elect our own president. It was a close race between I. Owen and J. T. Peck. There were scattering votes enough to prevent an election until the fourth ballot, when Owen was elected. J. B. Hill was secretary, and we went to business. This conference met on Tuesday, the only instance of the kind in our history. On Wednesday a collection was taken up "in behalf of two military companies recently organized in Sacramento and about to depart from the city for service on the plains, by order of the United States Government." The collection amounted to one hundred dollars. The money was sent "with assurances of our continued sympathy and prayers."

There was a committee appointed on "The State of the Country." Here are their names: E. Bannister, J. D. Blain, M. C. Briggs, I. M. Leih[illegible] W. Ross, E. Thomas and H. C. Benson. Read some of th[illegible] words their report contained: "Secession matured is anarchy." "The moral judgment of the world has never justified a revolution so causeless as this." "We deplore the necessity of war as we do the necessity of executing a felon. But the destroyers of free government and the offenders against justice and liberty must be repulsed and punished, whether robbers or rebels." "We are in favor of the most decisive blows, however painful their effects, as the most merciful solution of the dreadful problem which the seceding States have compelled us to grapple with." "In the judgment of this conference, he who advocates non-resistance to rebels is accessory to rebellion." Much more of the same sort was adopted without a dissenting vote and amid wildest applause. If they had not been united before, firing on Fort Sumter had made them a unit now.

The statistics of the conference and Church were as follows: Members of conference at close of the session, 83; probationers, 13. Church members, 3,705; probationers, 547; local preachers, 96; Sunday-schools, 96; officers and teachers, 837; scholars of all grades, 4,730; churches, 79; probable value, $164,000; parsonages, 53; probable value, $53,000; raised for missions, $1,421; for Conference Claimants, $377; for Bible Cause, $349. The amount of missionary money given that year to the conference was $5,900.

Concerning the appointments made at this session, it will be well to state that, at no session, before nor since, has there been such widespread dissatisfaction over the adjustment of the work. One such conference in the life of every Methodist preacher would make the ministry loyal to the Episcopacy forever.

The pastoral appointments this year numbered 113, divided into eight districts. Nevada Territory was a district by itself, with N. R. Peck in charge. S. D. Simonds was on the San Francisco District, I. Owen on the Sacramento, A. Bland on the Stockton, J. R. Tansey on the Petaluma, H. C. Benson on the Marysville, I. M. Leihy on the Humboldt and W. Morrow on the Mt. Shasta.

The accessions to the working force of the conference were few. The most interesting character of these was Jesse Green. He was born in East Tennessee, December 24th, 1809. At the age of twenty-one he removed to Illinois, where he married Miss Nancy Ellis in 1831. He soon after removed to Alabama and settled among the Chickasaw Indians. Here he lived for twenty years. In 1846 he was ordained a local deacon by Bishop James O. Andrew. He supplied charges, but being anti-slavery his way was hedged up against entering the regular work. In 1851 he moved to Batesville in Arkansas, where he came in contact with the old church and immediately joined it. In 1855 he was ordained elder by Bishop Simpson at Timber Creek in Texas. Four years later he was present at Bonham, in the same State, as a presiding elder. He traveled on horseback six hundred miles to be there. The conference was mobbed. Armed men rode up and told them, while Bishop Janes was preaching, that the Northern Methodists were not wanted there and that they must immediately disperse. Resistance was useless, and they quietly separated, without finishing the business of the conference. Mr. Green rode home part of the way, when his horse failing he was obliged to finish the journey on foot, carrying his saddle-bags on his back. Seeing the war clouds gathering, he soon after left for California. He was received on his certificate of location. His education was limited, as any one might suppose who considered the places where he had lived. His success in California was not as great as it would have been if in some other fields. He was given a supernumerary relation in 1877, and a superannuated relation in 1886. He died in Lodi, March 20th, 1894.

I. N. Mark was a physician before becoming a minister. He joined the Ohio Conference in 1845, from which he took a location. He was admitted to this conference on his certificate. He was located by a trial committee in 1864. In the eighties he was practicing physician in Pleasanton, California.

But three probationers were received at this conference—H. D. Bryant, James E. Wickes and Thomas Chivers. The first was received on a recommendation of a quarterly conference in Wilkesbarre in the Wyoming Conference. He was discontinued at his own request in 1863, but united again in 1867, and was received into full connection in due time. In 1875 he was paralyzed while preaching. He was never able to do any more work. He died May 4th, 1877. His life was pure and his memory precious.

James E. Wickers was very youthful in appearance though twenty-four years old. He and his brother John were converted in a mining camp, under peculiar circumstances. At the time their success in mining depended on water that could only be obtained on Sunday. Convinced that it would be wrong to continue to use it on holy day they sacrificed their prospects, and went to live at Grass Valley, in order to enjoy the regular means of grace. James soon felt a call to preach, and began preparation in study, aided by D. Deal, his pastor. He was always studious, and always self-sacrificing when he thought extra work needed to be done. In many respects he was a remarkable preacher. It was a mystery to his friends that he never reached the front rank of ministerial standing. While pastor of the church in Virginia, Nevada, he married Miss Mary Knight, with whom he lived in the most affectionate relations. Having spent about thirty-four years in continuously active service, his mind, long too heavily taxed, began to totter; he was sent to Ukiah, where, on the 20th of September, 1896, he passed to the reward of the faithful. He was born in Baltimore in 1838, and came with his father to California in 1852. His brethren recorded of him that he was "one of the noblest of men, generous to a fault, and conscientious, with a relentless exaction upon self." "His fidelity to God and loyalty to the Church was indicated in the vagaries of his last sickness. He feared that he had not done all he could do for the Master's Kingdom and that the Church, which he loved intensely, might reject him from its ministry."

Thomas Chivers was a man of more than ordinary ability. He remained in the active work until 1876, when he was made supernumerary. In 1880 he located. The writer is not able to give more information concerning him.

It will be observed that an enlargement of appointments appears this year in reference to the territory of Nevada. Not only was it made into a new district, but a large number of new appointments are seen. The explanation is found in the fact that extensive mining discoveries had created a great excitement, and people were flocking there from all directions, but more especially from California. We can give but a meagre account of these new charges, first, because most of them have been of little account; and secondly, because little information has come to the writer from that region.

The first sermon ever preached in Carson City was by that remarkable local preacher, Jesse L. Bennett, whose traces we have seen so often on the frontier. This was in 1859. In the fall of that year A. L. S. Bateman was sent to that field. As of old he was playing the part of picket guard for the conference. In a letter from him to the *Advocate*, he writes of Carson City, Genoa and Virginia, in each of which places, in all probability, he preached with more or less regularity. W. G. Blakely was sent there in 1861, and immediately set about building a new church. The plan was adopted, and the work decided upon in November. A small church was erected and in use before the close of that conference year. In 1862, T. H. McGrath. There were but four members in the church at that time. Dr. H. H. Herrick was one of these, a man whose life has been spent in that region. He but recently died. In 1863 W. Nims was appointed. Governor Blasdel's residence in Carson gave new impetus to affairs there, and in 1865 Mr. Nims, whom the *Carson Appeal* called that "brave, cheerful, prayerful, little man," set about building a stone church. He built it. But this takes us beyond the limits of our history in this direction. Carson went out of our conference in 1864 with sixteen members, one local preacher, a Sunday-school of forty scholars, and a parsonage valued at $800. Church not reported. They paid the pastor $800, and he had $200 from the Missionary Society. W. Nims was still in charge.

Neither Esmeraldo nor Mono, singly or together, appear in the list of appointments in 1862, but in place we find Aurora, where T. Cayton and H. D. Slade labored, at least a part of the year. They reported twenty-eight communicants. In 1863 it was Aurora and Bodie, and left to be supplied. In 1864 there were twenty-six communicants, one Sunday-school with forty-five scholars, and a church valued at $2,500. And thus it passed out of our conference, with W. J. White in charge.

Washoe Valley had J. L. Bennett as a supply in 1861. He reported twenty-two communicants, two Sunday-schools, with an aggregate of sixty-nine scholars, and a parsonage valued at $500. In 1862 W. G. Blakely was pastor, at least, a part of the year. In 1863, T. H. McGrath. He built a church in Washoe City, reporting at the end of the year thirty members, eight probationers, one local preacher, one church valued at $4,500, and one parsonage valued at $800. In 1864 it was called Washoe and Steamboat Valley, with McGrath still in charge.

Silver City was a mining town a few miles below Gold Hill. In 1862 it was coupled with Dayton, still lower down—indeed, quite on the banks of the Carson River. T. Cayton and A. P. White were there a part of the year. They reported sixteen communicants and a church valued at $3,000. In 1863 it was Gold Hill and Dayton, with J. H. Maddux in charge. Little or nothing was done at Gold Hill or Silver City, but Dayton was more prosperous. The church previously reported was located there and nearly lost on account of its indebtedness. The pastor saved the church by extra exertion, and reported at the end of the year 15 members, 2 local preachers, one Sunday-school with 75 scholars, and a church valued at $5,000. That year it went out of the conference, with D. C. Adams in charge.

Humboldt reported seventeen communicants in 1863, but it was always to be supplied until it went out of the conference. It was then the name of one of the districts of the new organization.

Pescadero has not had a very prosperous history. L. B.

Gardner, formerly of Watsonville, soon gave up the work and went into business. He has for many years been one of the business men in Santa Rosa. Pescadero was not in the list in 1862, nor again until 1875, when it was supplied by L. P. Woodward. In 1876, G. R. Stanley. The next year he reported 30 communicants, 40 scholars in Sunday-school, one church valued at $1,000, and one parsonage valued at $900. In 1877, J. J. Cleveland. In 1878, J. Burns. In 1879, I. B. Fish. In 1880, J. F. Holmes. In 1882, S. M. Woodward. In 1883, W. Carver. In 1884, W. P. S. Duncan. In 1887 it was supplied by John Clark. In 1889 it was supplied by M. V. Donaldson. In 1890, G. M. Meese. In 1891 it was supplied by John Goulson. In 1892 it was supplied by Ernest Grigg. In 1893 it was supplied by W. A. Kennedy. In 1895 it was supplied by Allen Bartley. In 1897, T. R. Bartley. Members, 15; probationers, 4; scholars in Sunday-school, 20; one church valued at $4,000; one parsonage valued at $500; paid pastor $300; presiding elder, $8; bishops, $1; raised for missions, $7.

Grand Island, a real island lying near the mouth of the Sacramento River, had no doubt been a part of the Sacramento Circuit in former years. C. Anderson was sent there in 1862 and reported 81 communicants, 73 Sunday-school scholars, and a church valued at $500. In 1864 it was taken from the Petaluma District and placed on the Sacramento, and left to be supplied. In 1865 there were twenty-six communicants. This is the last we see of Grand Island as a separate charge in our conference.

Orleans Flat had been a charge, or a part of one before, but this is the first time we have seen Moore's Flat at the head of a circuit. In 1862 it was supplied by E. Dickinson. The next year it was left to be supplied. In 1864, C. Anderson. In 1865 it was coupled with Forest Hill, Anderson still in charge. It is not again named in the list of appointments. It was the pleasure of the writer to know the man whose name this mining town bore. In the early nineties he was living with his daughter, Mrs. Wilson, a very valuable working member of Chester Street Church in Oakland. In advanced years and in feeble health, he was waiting for the passing to the other shore.

Forest Hill was an appointment this year, with W. Gordon supplying it. He remained two years. In 1862 it was called Forest Hill and Yankee Jim's, and E. A. Wible supplied it. In 1863 it was Yankee Jim's and Forest Hill. In 1864 it was not in the list. In 1865 it stood alone, with B. W. Rusk in charge. In 1866, C. A. E. Hertel. In 1868 it was an appendage of Iowa Hill, with I. J. Ross in charge. Its next appearance was in 1873, when J. H. Wythe, Jr., had Forest Hill and Michigan Bluff in charge. In 1874, G. Larkin. In 1875 it was left to be supplied. In 1876 it was supplied by J. L. Roberts. In 1877 it was left to be supplied, and so continued, with little change, until 1892, when Forest Hill Circuit was supplied by John Tamblin, who, though not named in the appointments, seems to have been there the year before. In 1893 it was simply Forest Hill, with J. E. Wilson in charge. In 1894, John Williams. In 1895 it was supplied by J. W. Hinds. In 1896 it was supplied by H. T. Curl. In 1897 it was supplied by Fay Donaldson. Members, 12; scholars in Sunday-school, 70; one church, valued at $1,000; one parsonage, valued at $500; paid pastor, $430; presiding elder, $12.

We find Princeton on the Mt. Shasta District, left to be supplied. In 1862, J. D. Bullock. He reported twenty-two communicants and a church valued at $300. In 1863 it was Tehama and Princeton, and left to be supplied. In 1864 it was Princeton and Tehama, and on the Marysville District. Neither place is seen again in the list of appointments.

The writer would fain ask the reader to take a parting look at the conference of 1861. It has closed its labors and adjourned. The majority of its members have gone aboard one of the magnificent steamers which then plied between San Francisco and Sacramento—the period of rairoads had not yet arrived. At two o'clock in the afternoon the steamer pulled out into the stream, and we were floating towards the bay. Methodist preachers are noted for cheerfulness; sometimes it is carried to excess. This is more apt to occur when they relax from an unusual strain of care and anxiety. Such was the state of the case that day. In groups around tables, the whole length of the spacious and well-furnished reception room, they sat and talked and told stories. Peels of laughter often arose from these centers of social interest. Passengers were glad to get near enough to hear and join in the laugh. Thus the hours passed until ten o'clock, when we left the boat, having reached San Francisco. The International Hotel was preachers' headquarters; Mr. Weygant, a Methodist himself, made it a happy home for them. As we gathered in the office we saw a troubled look on the face of the host. Only a few rooms left; if we would be willing to take a large room together—one that had five or six double beds—why that would be a solution of the difficulty. Of course we could—it would be delightful. We took the room; we went to bed, but not to sleep. Daylight broke upon us before we were done with our pleasantries. That was wrong, undoubtedly, but we had no headache from liquor, no stiffness from dancing; we had enjoyed to the full each other's society; we should not see each other again, at least most of us, for a year, and no deep repentance was required as a condition precedent to our forgiveness. And thus we went out over the fields of California, to face the hardest year we had ever known. A year of rain, a year of mud, a year of impassable roads, a year of cities submerged, a year of hardships, at least, with some, never before encountered, and, worst of all, a year of anxious suspense, wonderng whether we were to have a country or not.

CHAPTER XVII.

1862.

The Tenth Conference.

This conference met in Folsom Street Church, San Francisco, September 10th, Bishop Simpson presiding, and J. B. Hill secretary. The church being small, Platt's Music Hall was secured for the Sunday morning service. Standing room was at a premium. His text was "Show me thy glory." Who that heard that sermon could ever forget it? The bishop never equalled it in any other sermon the writer has heard him preach. The preachers had paid or pledged $2,300 for education the year before; they paid, or pledged, $1,400 this. R. P. Culver of Placerville, Henson Hazel of Auburn and G. R. Baker of Butte Circuit were ordained local deacons.

Statistics.—At the close of the conference session there were 87 members in full connection and 11 probationers; members of the church, 3,497; probationers, 438; local preachers, 96; Sunday-schools, 95; officers and teachers, 811; scholars, 4,696; churches, 81; probable value, $239,300; parsonages, 53; probable value, $53,050; raised for missions, $2,210; for conference claimants, $390.

Charles Miller was the only transfer at this conference. He had been admitted to the New Jersey Conference in 1852, but was a member of the New England Conference at the time of his transfer. He located in 1865.

F. D. Hodgson was admitted on his certificate of location. He was a son of the somewhat celebrated Dr. Francis Hodgson of Philadelphia. He joined the Philadelphia Conference in 1857, and soon after was transferred to the Oregon, where he entered into educational work. He located in 1860, intending to return to Philadelphia, but while waiting for a steamer in San Francisco he learned that a teacher was needed in the California College, then a Congregational and Presbyterian institution, located at Oakland. He took the place, and though never elected to a chair he gave excellent satisfaction for several years as a teacher. He was ordained elder in 1863. In 1870 he was transferred to the Genesee Confer-

There were four probationers received at this time. William S. Bryant heads the list. The son of a devout Methodist family, he seemed to be on the way of great usefulness, when he became comparatively helpless through lameness. In 1879 he withdrew from the ministry. Since then he has supplied work, and been an evangelist. He now resides in the southern part of the state.

F. W. G. H. Breuck, or as he desired afterward to be designated, Herman Breuck, was received on trial from the German work, in which he has always been engaged. He now belongs to the German Conference.

Of William N. Chapman the writer knows nothing more than that he was received on a recommendation of a quarterly conference in Lima, presumably New York; that he was stationed at Shasta, and died April 4, 1863.

An account of Greenbury R. Baker will be found in the history of our educational work.

Among the supplies of 1861 is found the name of H. D. Slade. He deserves a more than passing notice. He was a local preacher who came to the coast in 1855. He was born in Sempronious, Cayuga County, N. Y. He was sent to Aurora in 1862, and returned to the same work in 1863. Here he died in the spring of 1864. He was in the thirty-second year of his age. A little before his death, after lying quietly for a time,
ence.
he said in a low voice, "O, that is magnificent, sublime, glorious beyond comparison, outlasting eternity." Then opening his eyes, and turning towards the brother who watched with him, he said, "I have learned a great deal of theology since I have been sick." Surely we may taste the powers of the world to come while on this side of the river!

Oakland now comes in for notice. Several abortive attempts had been made to introduce Methodism into Oakland, among them the most promising was when A. Higbie was pastor. A protracted meeting stirred up some interest, and a class was formed. As Mr. Higbie soon lost his health, the work was abandoned and the class soon disappeared. When Anthony and Wickes were sent to Alameda in 1861 it was expected that services should be held regularly in Oakland. After considerable negotiation, we secured the old agricultural pavilion, which stood near where the court house now stands. It was a gloomy, desolate sort of place, but it cost us no rent, a fact of no small importance in the condition of finances. On a dark, dreary day, in the month of October, if the writer mistakes not, the first Methodist Episcopal Church in Oakland was organized. There were about fourteen members. Prof. Hodgson was present and took a deep interest in the organization. A few months later the Rev. Mr. Walsworth, then pastor of the Presbyterian Church, offered the use of their church, which was accepted. In 1862 C. E. Rich was sent in charge of the small society, and an appropriation of $200 missionary money was given him. Never was money better used. The new society soon had a home of its own. In the language of Mr. Rich, it "was the traditional school house which Carpentier built with the Broadway wharf, for which splendid service he received the insignificant reward of the Oakland water front. I paid $200 to William Hillegas for the building, $25 down, and a note signed by Prof. Frank Hodgson and myself for the $175. Bought a lot and located the church on the soughwest corner of Washington and Sixth streets. The entire property cost $775. Dedicated by Dr. M. C. Briggs, Nov., 1862." In 1864 a lot was bought on the corner of Washington and Ninth, 100 x 100, at a cost of $1,000. On this a church was built that cost $6,500, which was dedicated by Bishop Clark in the fall of 1864. Rich left the charge in 1864, with 20 communicants, 91 scholars in Sunday-school, a church valued at $7,500, with a debt of about $2,000.

Oakland was now rapidly growing. The completion of the local railroad made it a nice place of residence for the business men of San Francisco. We need here but hastily run over the pastorates under which this growth was effected. In 1864, C. Miller. In 1865, H. H. Hartwell. In 1866, L. Walker. In 1869, T. S. Dunn. In 1872, W. J. Maclay. In 1873, C. V. Anthony.

Early in 1875 it was resolved to build a new church. A plan was adopted by the trustees, and $10,000 subscribed for the building. The lot on Washington street was sold for $10,000, and one bought on the corner of Clay and Fourteenth for the same money. This was 100 x 200 and ran from Fourteenth to Thirteenth. The trustees sold 75 x 100 on Thirteenth, for $4,500. The old church was sold to the German Methodists, who moved it onto Seventeenth street, where it is still used by them. It was expected that the church planned would cost about $25,000, but when bids were asked for, the lowest responsible one was nearly $30,000. The trustees groaned, but they had set their hearts on this kind of a church and concluded to go on with it. Ground was broken without ceremony in June, 1875. Not long after we had begun to build, a financial crash occurred. Stocks took a lofty tumble, the Bank of California closed its doors, and worst of all some of our large subscriptions would never be paid, while others who had promised, and from whom much help was reasonably expected, were certain now to disappoint us. The trustees seriously thought of giving up the enterprise; indeed, would have done so but for the kindly promise of the contractor, who said he would not exact a strict compliance with the conditions of the contract in regard to payments. For a few months, longer than we had feared, we were able to meet the requisitions of the architect; then came a partial payment, and with it, even on the very day, came a notification that the contractor would proceed to collect according to the days work performed.

For two months, and more, not a stroke of work was done. The frame of the steeple was up, and the scaffolding around it, during all the storms of December, and they were not few. At length—and a great length it seemed—a compromise was effected, by which the contractor went on and finished the building by receiving $2,000 more than the contract price. It was finished in May, at a cost, including furnishing, of about $44,000. The financial strain on the Church had been of the severest character. For nine months we had to pay $75 per month for Dietz Music Hall, in which to hold our Sunday services. Not an evening meeting on week days could be held without extra pay. Prayer-meetings had been held in private residences. On the day of dedication it was supposed that we had provided for all the indebtedness, except about $17,000. Failures to pay left it nearer $20,000. Dr. Jewell preached in the morning, Thomas Guard at night. The church was dedicated in the afternoon, when addresses were delivered by the other city pastors, and by Dr. Coyle, then of the Powell Street Church. Dr. Wythe, presiding elder of the district, then dedicated the church according to the form of discipline.

There were men who, after a hard day's work in their respective occupations, sat up night after night, sometimes until the small hours, to wrestle with the problems of that church. The building committee, on whom the greatest burden fell, were, E. W. Playter, that stirring man who, whether in business, public or private, as mayor of the city, superintendent of the Sunday-school, or chief counselor of the building committee, ever had his eye upon responsibility, and ever discharged it like an honest Christian gentleman. George Miller, the genial, generous friend, whose heart was always warm toward God and His Church. M. S. Hurd, our treasurer, who, with the cares of a very responsible position in the Southern Pacific railroad, had time, or made time, to attend to church work with great fidelity. W. H. Rouse, the man who, before he became a church member, while in Virginia City, would not open his place of business on Sabbath days. A. A. White, our efficient chorister, who led and instructed our singers without fee or reward, yet gave of his time and substance to this enterprise. Hurd and Playter have passed on before, and have heard the welcome "Well done" from the Master; the other three still live to bless and enjoy the church that cost them so much of care and anxiety. It ought to be said that without the munificent giving of Eli W. Playter, First Church, Oakland, had not been a possibility. It would be a pleasure to write of other Christian men, who then and since, have contributed to build up this strong and useful Church, but limits will not allow. Their record is in a better history, where no omissions can ever do injustice to faithful souls.

We shall take the time of the reader but a little longer to give the list of pastors and a few important events that attended their labors. In 1876, R. Bentley. In 1878, T. Guard. In 1880, E. S. Todd. In 1883, A. C. Holmes. The three last named pastors left the Church in the interim of conference. It was a great loss to the Church, and one that the exigencies of the case scarcely warranted. In the last instance, J. H. Wythe, Sen., was appointed by the presiding elder to fill out the year. In 1884, J. Coyle. During his pastorate the old debt was paid. Blessings on the man who pays a church debt! Greater blessings to the man who knows how to provide all needed church accommodations and do it without getting into debt. In 1887, E. R. Dille. Some of the old ground was bought back during this pastorate, and the parlors were enlarged and greatly improved. The church had been frescoed, and a pipe organ secured, during the pastorate of Mr. Todd. In 1892, A. Kummer. In 1897, E. R. Dille. Members 900, probationers 26, local preachers 3, scholars in Sunday-school 459, one church valued at $60,000, paid pastor $2,750, presiding elder $225, bishops $75, raised for missions $923.

El Dorado, where G. B. Hinkle was sent, must not be confounded with the county bearing that name. It is a village on the railroad, about fifteen miles from Folsom. In

1864 it was left to be supplied. In 1865, J. Green. This is its last appearance until 1871, when J. W. Bolitho was in charge. In 1872 it was an appendage of Placerville. It is not again mentioned until 1887, when El Dorado Circuit was supplied by J. E. Wright. In 1889, G. G. Walter. The next hiatus lasts until 1896, when El Dorado was supplied by C. E. Snelling. He was returned in 1897. Members 21, probationers 1, paid pastor $219, presiding elder $19, raised for missions $6.

Ophir reported in 1863, 27 communicants, 20 scholars in Sunday-school, and a parsonage valued at $300. That year it was Lincoln and Ophirville, with P. Grove in charge. In 1864 it was not named, nor again until 1874, when it was an appendage of Auburn, where it remained until 1885, when it was dropped from that name. In 1892 it comes in sight with its old name—Ophir, supplied by Fred Keast. In 1895 W. S. Withrow supplied it. In 1896 it was Ophir and Penryn, with T. Leak in charge. In 1897 it was alone, with E. Smith in charge. Members 35, probationers 3, scholars in Sunday-school 70, two churches—one in Penryn—valued at $3,400, one parsonage valued at $1,000, paid pastor $500, presiding elder $35, bishops $1, raised for missions $15.

CHAPTER XVIII.

1863.

The Eleventh Conference.

This conference was held at Napa. It opened on the 2d day of September, and closed on the 9th. Bishop Janes presided. He appeared sad, and for a sufficient reason, his daughter was lying at the point of death, and yet over seven thousand miles of ocean travel intervened between him and his loved one. Still the fact did not mar the apparent efficiency of his administration. J. B. Hill was continued as secretary. Charles E. Rich and William B. Hay were made local deacons. A manzanita, gold-headed cane was given by the conference to Bishop Janes. J. T. Peck, I. Owen and H. C. Benson were elected to the next general conference. E. Thomas and J. Daniels were alternates. William Taylor was given a superannuated relation, though probably doing as much work as any two men in the conference. M. C. Briggs was elected to bear the fraternal greetings of our conference to that of Oregon. The missionary appropriation to the work was $3,500 to the English, and $2,000 to the German. The sum of $1,155 was distributed among five claimants. The highest amount paid was $600, the lowest $55. The amount collected for conference claimants from the churches was $722. The Book Concern gave $400. The conference asked the general conference to set off the territory east of the western summit of the Sierra Nevada mountains as a separate conference. The writer spoke and voted against the motion. He thought he saw signs of a collapse in mining interests, but the idea was considered absurd, and the measure was carried by a well nigh unanimous vote. Six months later the same motion could not have received twenty votes in the same body. Before the next general conference was convened, A. Bland, presiding elder of that district, secured the signature of every man at work in the ministry in the field involved, both members of conference and supplies, asking the general conference to leave it as it was, yet the conference was authorized, only to be disbanded twenty years later.

Statistics. At the close of the session there were 86 members in full connection, and 13 probationers in the conference. In the church, members 3,944, probationers 557, local preachers 97, number of Sunday-schools 101, officers and teachers 897, scholars 5,528, churches 77. This last is a decrease of four, and is probably incorrect. It is more reasonable to believe that some churches were not reported. Probable value of churches $287,250, parsonages 52, probable value $52,350, raised for missions $3,278, raised for tracts, Sunday-school society, and for the Bible cause $624.65.

W. Hulbert was this year placed on the Petaluma District, J. W. Hines on the Humboldt. The Nevada District was called Washoe, and placed in charge of A. Bland. No other district changes. There were 108 pastoral charges.

Joseph Henry Wythe was the principal transfer to the conference at this session. He was born in Manchester, England, in 1822, and came with his parents to Philadelphia in 1832. His family was an old one, and full of interest. His ancestor, John Wythe, gave the largest subscription to Queen Elizabeth for national defence against the Spanish Armada. One of the family went to Virginia with Sir Walter Raleigh, and another was a signer of the Declaration of Independence. Dr. Wythe from early life became attached to scientific and literary pursuits. Though not a graduate of a college, he so used his opportunities as to win the honors of several institutions of high standing. Dickinson College made him Master of Arts. The University of the Pacific made him Doctor of Divinity. Willamette University made him Doctor of Laws. The degree of Doctor of Medicine, he earned from the Philadelphia College of Medicine, after mastering the usual curriculum. His religious life began in 1835, when he joined the Mariner's Bethel Church, in which he had been converted. His experince was vivid, and with it a strong impression of a Divine call to preach. This impression always deepened as his religious life was brightened. Concluding to study medicine, he set himself about the study of such subjects as would be of greatest use in that profession. This led to the study of Microscopy, then beginning to attract attention in England as an important department of medicine. His proficiency in that science led to the publication of a work by him on that subject, which soon became an authority both in America and England. He has written on several subjects, one on biology having been a text book in the Chautauqua Circles. In 1842 he was admitted to the Philadelphia Conference on trial. Two attacks of virtigo, in which he was unconcious for a time, took him back into the practice of medicine, always his favorite occupation. During the war he was surgeon of volunteers. After some service in the hospitals about Washington, and in a camp hospital of his own organizing near Alexandria, he was ordered to the Pacific Coast, and stationed with the army post and hospital in Sacramento. Several reasons conduced to cause him to resign his position in the army, and he again entered the traveling connection. The Philadelphia Conference restored him to an effective relation, and he was then transfered in due order, to our conference. For several years he was a professor in the Pacific Medical College, and later a lecturer on Theology in the University of the Pacific. It is rare indeed that a man whose work has been so diversified, has been so able in all he has done. His wife, Mrs. Jane Wythe, formerly Miss McHenry of Philadelphia, an estimable woman, has gone before her husband, having passed away to the better land May 14th, 1898, in the 79th year of her age.

Albert Shaw was a transfer from the Black River Conference, although his name does not appear in the roll of members in 1863. In 1866 he was transferred to the Nevada Conference, but returned the next year. In 1870 he located.

A class of eight probationers was received at this time. George W. Henning was a graduate of the Catholic College in Santa Clara, not because he was a Catholic, except in a true sense, nor because his parents were, but as a matter of convenience or economy. He was scholarly and gifted; in metaphysical themes he was especially at home. He was received into full connection in 1865, married a daughter of Mr. Theurkoff, a prominent member of the German Methodist Church in San Jose, and located in 1866. He was for some time on the editorial staff of the San Francisco *Bulletin*, and then went East. He again entered the traveling connection in Illinois, where he labored for several years. His eyes having failed, he to[illegible] a superannuated relation and came to California. Having received a call from the Congregational Church in West Oakland, he withdrew from the Methodist Church and became their pastor.

George W. Gosling was a student for several years in the University of the Pacific, where he was greatly respected and loved. A young man of good mind and of most exemplary conduct. He only remained with us one year, when, desirous of further education, he was discontinued at his own request, and went East. He never returned, but has made a good record in one of the conferences in the Western States.

R. Carbury had supplied work previous to his joining on probation. He was sent to the Washoe region, and his subsequent history belongs to the Nevada Conference.

John Baldwin was again received on trial. He is spoken of in a previous chapter.

William J. White did but one year's work in the California Conference; was then transferred to the Nevada Conference.

John M. Campbell was a good man and a useful minister. He was received into full connection in 1865. By the division of the conference in 1876 he was thrown into the Southern branch, where he is well known and much loved. H. Churchman did two years' work, but in 1865 was discontinued at his own request.

Charles E. Rich was born in Boston, October 1st, 1833. He was converted when ten years of age, but partially fell away from that experience. He was renewed in the consciousness of his acceptance with God when eighteen years of age. He was licensed to preach in 1858, and was an assistant pastor the next year. He was a city missionary under Unitarian patronage, though not connected with them in any other way. During his work in this field he studied with Rev. E. E. Hale, a Unitarian minister, and attended lectures in Harvard College. Early in 1862 he was a missionary to the contrabands in Port Royal, South Carolina. That place being abandoned, he came to California under promise of work as city missionary, supported by the Unitarian Church, then under pastoral supervision of Rev. T. Starr King. The Church failing to endorse the plan, Mr. Rich took charge, as supply, of the mission in Oakland, with what results we have already seen. Mr. Rich is a good student, always has been. When sixteen years old he received the Franklin medal in the Boston public school, the highest honor a Boston boy can obtain. He is a good writer, a fluent and interesting speaker, and efficient organizer. His health has often been in the way of his greatest success. He married a German lady of education and refinement. He has had affliction in his family, has borne burdens the world knew little about, yet with it all he has done more than a quarter of a century of ministerial labor.

Nelson B. Clark was re-admitted, and a probation of one year was credited to him, because of his having been in a conference on trial in Canada. Ill health brought him to this State, and ill health took him from us all too soon. He died in Santa Rosa, April 5th, 1864. A beautiful character, a Christian gentleman.

Not many new changes are found in the list of appointments this year. Linden is one of the most interesting and important. It is a village located about twelve miles in an easterly direction from Stockton, in the midst of a most excellent farming country. A church was dedicated here July 7th, 1864, under the pastoral oversight of W. B. Priddy. The church and parsonage are located in a beautiful grove of oaks. The report for 1864 gives 58 communicants, three Sunday-schools, having an aggregate of 48 scholars, and two churches. In 1865, A. Shaw. In 1866, it was supplied by H. Gibson. In 1868, B. F. Myers. In 1869 it was supplied, but by whom it is not known to the writer, possibly by R. B. Scofield, who supplied it the next year. In 1871, I. J. Ross. In 1873, W. T. Mayne. In 1876, T. B. Palmer. In 1879, E. A. Winning. In 1881, D. W. Chilson. In 1884, J. W. Kuykendall. In 1886, H. L. Gregory. In 1891, J. Appleton. In 1892, L. P. Walker. In 1894, J. Jeffrey. In 1897, E. B. Winning. Members 75, probationers 5, Sunday-school scholars 55, one church valued at $2,000, one parsonage valued at $1,500, paid pastor $750, presiding elder $50, bishops 3, raised for missions $58.

Bloomfield is another Church developed from the old Russian River Circuit. Father Walker, the veteran local preacher, and helpful supply, organized a Church here sometime in 1857 or 1858. A Church in Valley Ford, then an appendage of this charge, was begun in 1861, and was dedicated December 20th, 1863. Mr. Blaney, a member of the Church, gave the ground, and Andrew Mills did most of the collecting. About the same time there was a parsonage erected in Bloomfield. The lot for a church in Bloomfield was given by the Messrs. Hoag, and a church was built thereon in 1864. A camp ground was owned by this Church, about one and a half miles from Freestone, but it was sold in 1878, the tents and money being given to the Green Valley camp ground. There is some uncertainty about the early history of this society, from the fact that the records were stolen in 1872. A curious case of larceny. It appears as a separate charge for the first time in 1863, but was left to be supplied. It reported at the end of the year, 50 communicants and 100 Sunday-school scholars. It had then two churches and one parsonage, all valued at $2,900. In 1864, W. S. Corwin. In 1865, I. M. Leihy. In 1866, I. M. Leihy and H. Churchman. In 1867, E. A. Hazen. Mr. Hazen was re-appointed in 1868, but was taken from the work before the year closed, and put in charge of the Marysville District. In 1869, J. H. Miller. In 1870, R. M. Hammond. In 1872, J. Appleton. In 1874, J. W. Bluett. In 1876, H. C. Tallman. In 1879, C. G. Milnes. In 1882, C. P. Jones. In 1883, S. M. Woodward. In 1886, F. L. Tuttle. In 1887, E. A. Winning. In 1888, J. Appleton. In 1890 it was made an appendage of Sebastopol, with L. Ewing pastor. In 1892 it was again alone, with W. G. Trudgeon, as supply, in charge. In 1895, L. Simmons. In 1896, W. Marshall. He was still in charge when the period of this history closed. Members 63, scholars in Sunday-school 40, two churches valued at $1,700, one parsonage valued at $500, paid pastor $610, presiding elder $25, raised for missions $14.

Rio Vista is a landing place on the Sacramento river, near its mouth. Its first appearance as a charge was in 1863, and it was left to be supplied. In 1864 it reported 45 communicants, and a Sunday-school of 36 scholars. In 1865 it was not named. Its next appearance was in 1876, when Rio Vista was left to be supplied. In 1877 it was an appendage of Binghamton, with T. H. Woodward in charge. In 1878 it was with Fairfield, and R. E. Wenk was pastor. In 1880 it was alone, with R. H. Barkway supplying it. He remained six years, the discipline to the contrary notwithstanding. At the end of that time there were 17 members, 1 local preacher, 40 scholars in Sunday-school, and a church valued at $1,000. In 1877, D. M. Birmingham. In 1888, W. S. Bryant, as supply. In 1889, C. P. Jones. In 1890, J. E. Bailey. In 1892, H. C. Richardson. In 1893 it was Rio Vista and Elmira, left to be supplied. In 1894 it was alone, left to be supplied, and that is the last we see of it among the appointments.

Sulphur Springs and Indian Valley was a charge on the Mt. Shasta District. There were ten members reported in 1864, but no appointment was made that year.

Lincoln and Ophir together became a charge this year, left to be supplied. There were 21 communicants at the end of the year, but no other items reported. In 1864 it was an appendage of Nicholas, still supplied by some person unknown. Thus it remained until 1866, when it was left off the list. It was alone as an appointment in 1871, with J. J. Cleveland in charge. In 1872 it was Lincoln, Roseville and Pino, without change of pastor. In 1873 it was Lincoln, Penryn and Folsom, supplied by G. O. Starr. 1875 it was Lincoln, Penryn and Cross' School House, with G. Larkin in charge. In 1870 it was not on the list. In 1877 it was Lincoln and Eagle School House, supplied by R. M. Kirkland. In 1878 it was Lincoln and Vernon, to be supplied. In 1879 it was suplied by L. B. Hinman. We then lose track of it until 1888, when Lincoln and Sheridan was a charge, supplied by Alexander Fisher, who made no report of it, and thereafter it is not mentioned.

Not much can be said of any of the new fields in the Washoe District. The writer is informed that F. M. Willis labored as a supply on the Truckee River Circuit that year. Unionville and Starr City reported nine communicants and two Sunday-schools. Thus these charges pass out of the conference.

CHAPTER XIX.

1864.

The Twelfth Conference.

This Conference met in the Powell Street Church. It began September 21st, and closed October 1st, a long session. Bishop Clark presided. J. B. Hill was secretary. The sacrament was not administered, though considerable time at the opening was spent in devotional exercises. No less than ten cases of proposed disciplinary action in regard to character had to be considered. Out of all these one was deposed from the ministry, two were located by act of conference, and one was suspended for one year. For ten weary days the conference dragged its length along in this spasm of attempted correction of real or imaginary delinquents. There was time to think of little else. Dr. Thomas reported for the Stockton District, having been the presiding elder after the election of Dr. Benson to the *Pacific Christian Advocate*, and his consequent removal to Portland, Oregon.

Statistics.—The formation of the Nevada Conference at this session somewhat diminished the number of our members. The session closed with 80 in full connection, and 8 probationers. The Church at large had, members 3,912. This includes Nevada, but there were but 281 communicants all told in the new conference, at least only that many reported. Probationers 538, local preachers 100, Sunday-schools 122, officers and teachers 989, scholars 6,062, churches 86, probable value $350,062, parsonages 61, probable value $51,725, raised for conference claimants $511.90, for missions $2,388.75, for tracts $51, for Bible Society $362.61, for Sunday-school Union $142.30. The amount of missionary money appropriated this year was $7,400 to the English, and $2,000 to the German work.

There were several transfers made this year. T. H. Sinex was born in New Albany, Ind., January 3d, 1824. He graduated from the Asbury University when nineteen years of age. The same year he was licensed to preach and admitted on trial in the Indiana Conference. He married Miss Mary E. Ward September 18th, 1848. He was successively professor of Latin and Greek in his alma mater, principal of a female college in New Albany, and president of Albion College in Michigan. He was a member of the general conference of 1864, and shortly afterward came to California. He died at Pacific Grove February 1st, 1898. When asked how matters stood with him he said, "Oh, everything is all arranged on that line. I have no unfinished arrangements to make. All is settled and solid."

Christian Henry Afflerbach deserves more space than can be here given him. His life was a benediction, not only to the Germans, among whom he principally worked, but also among the English speaking people, with whom he found frequent association. He was born in Berleburg, province of Westphalia, kingdom of Prussia, January 28th, 1828. He was confirmed and educated in the State Church, and was faithful to the teachings of that Church up to the time of his becoming a Methodist. His mother died when he was a boy, and at the age of seventeen he came with his father to the United States. Soon after landing at Baltimore his father died, leaving him a stranger and orphan in a strange land.

About one year after his father's death he experienced a change of heart in a Methodist revival. He soon felt a clear and decisive call to preach the gospel. Quite a conflict arose whether it should be in German or English. Love for his countrymen prevailed over a more inviting field, and he threw his life into the work of evangelizing his German fellow citizens. In 1850 he was employed as a supply, and in 1851 he was admitted a probationer in the New York Conference. He was sent first to Buffalo, thence to 32d street, New York. Here he married a most excellent lady, who labored in the Gospel with him, and who lives to mourn his loss. He was successively in Rochester, Baltimore and Newark. Then at the age of thirty he became a presiding elder. His district embraced the whole of what is now the East German Conference. He then returned to Thirty-second Street, New York, whence he came to California. He filled with great acceptability all the leading appointments of the German Church here, and was, at different periods, in the presiding eldership. He represented the California Conference in the General Conference of 1880, and the German Conference in 1892. The University of the Pacific conferred on him the degree of Doctor of Divinity. On account of failing health he was compelled to take a non-effective relation to his conference in 1895. He died in January, 1896. One of his German confreres said that "he was one of the most gifted and successful preachers German-speaking Methodism has produced. There was a wonderful magnetism about his personality. His style was lucid, his language always choice."

H. H. Hartwell was from New Hampshire. He joined that conference in 1841. He remained but two years in this work, and then returned whence he came.

Wesley Peck came from the celebrated Peck family, which gave so many and so good preachers to the Methodist Church. He was a nephew of J. T. Peck, the bishop, and the son of a Methodist preacher. He became a probationer in the Oneida Conference in 1854. In 1887 he took a superannuated relation to his Conference, and since then has resided in Los Gatos. He was always considered an able and successful pastor, and had the confidence of all who knew him. He once advocated the use of tobacco in the conference, greatly to the amusement of all. The Committee on Temperance had brought in a strong report, containing a resolution pledging the entire conference to abstain from the use of tobacco in any form. Mr. Peck thought this was too strong; he was sure tobacco was a good thing in its place, however bad it might be out of its place. He once bought a fine-looking horse at a low figure, because its former owner told him the horse would certainly balk at the bottom of a hill. The first time Mr. Peck drove him he took good care to have a plug of "dog-leg" tobacco in the sleigh. At the foot of the first hill the horse stopped, looked around and showed all the accessories of a stubborn balk. Mr. Peck got out of his sleigh, opened the horse's mouth, thrust the plug of tobacco down his throat, went back to his seat, took up the lines and the horse went on his way without a sign of discontent. Nor did he ever balk again. The laughter that followed was not diminished by the effort of one of our more sedate brethren, who, getting the floor, said he did not see any reason for all this levity, nor yet for the remarks of the brother. We all knew that the committee only meant that we should abstain from tobacco as a beverage!

A. C. McDougall was a native of Scotland. He joined the Illinois Conference in 1857. He was transferred from that conference in 1864. He was a man of good ability, and more than usually interesting as a preacher. Being fond of lecturing, and very devoted to the temperance cause, he located in

1869, and became lecturer for the Good Templars. He was also lecturer for the Champions of the Red Cross, but finally returned to the pastorate, in which he died. He was never again in the conference, but took work under the elder as a supply.

Albert N. Fisher reached California several months before the session in which he was received as a transfer. He had been a supply to Coloma during that time. He was transferred as a probationer, and at once received into full connection. How it came that he was ordained elder at the same time the writer cannot now say, but such was the case, and A. N. Fisher went from the first conference of which he was a member as the presiding elder of a district. His success well justified the venture. He was one of the first superintendents of public instruction in Nevada. After several years of useful work in Nevada he returned to his old conference, where he was a successful laborer until his health failed, when he came again to California. In 1890 he was transferred to this conference and placed in charge of the Japanese District of the Hawaiian Islands. In 1892 he was elected editor of the *Pacific Christian Advocate*, a position he holds at this writing.

A class of four probationers was received at this time. Two of these, A. F. Hitchcock and D. C. Adams, were appointed to charges in Nevada, and belong to the history of that conference. The other two, Lysander Walker and Valentine Rightmeyer, we shall consider here.

Lysander Walker had supplied churches before being admitted to probation. He was a popular preacher, and made rapid advancement in the grade of his appointments. In 1869 he was sent to Howard Street Church, then the post of highest honor in the conference. Here he appealed to the popular taste, and became quite a sensational preacher. For two years all went smoothly. During the third year, indiscretions, which had been seen for some time previously, became more flagrant. His presiding elder, J. W. Ross, treated the matter with becoming promptness and efficiency. He informed Mr. Walker that he could take his choice, withdraw from the ministry and church, or stand thorough investigation of his conduct by a committee of his brethren. He accepted the first alternative, and went to the world without disguise. Mrs. Walker stayed with the church, was soon legally free from him, and did a work among the Chinese which we shall see in due time.

Valentine Rightmeyer was a man well liked in the fields where he worked. In 1872 he was transferred to the Nevada Conference. He died at his post of duty in Gold Hill, though the date of his death has not been found by the writer.

This year marks the appearance of a new appointment in San Francisco. Central Church, with J. D. Blain in charge. In July, 1864, a lot was leased on the south side of Mission street, among the sand dunes that in those days were everywhere in that vicinity. Here a plain building, 40x60, was erected, and a Sunday-school opened September 11th, at nine o'clock in the morning. The first superintendent was James F. Smith. We are indebted to R. McElroy for the following account of this man, found in the *Retrospect*. He came to Howard Street in the early part of 1862, an entire stranger to everybody. He soon won their love and confidence by his earnest prayers and interesting testimonies. They had occasion to love him more when they found out his sterling integrity to principle. He had a wife to support, and "many a day did he plod the streets, weary and disheartened, in search of some mode of honestly earning the necessary means of support. Although gifted with business talent of no mean order, yet the opportunity to put that talent to useful service did not occur till his money was about gone and his courage had wellnigh failed. And then the opportunity only came in a form of severe temptation. He was offered a fine situation, where the pay was large and the work not exhaustive, but it was coupled with the necessity of violating God's commandment in the desecration of His holy day. . . . What should he do? Allow himself and wife to starve, or accept the tempting offer? On the one hand was comfort and plenty; on the other penury and want. . . . Not much time would be required to determine the question in the case of one less grounded in moral principle, or less firmly rooted in his attachment to religious duty. But this young man had dwelt too long in the secret place of the Most High; he had communed too deeply with the Master, and had been too fully baptized with His Spirit to hesitate for a moment in rejecting the demoralizing proffer. He could suffer the pangs of hunger longer, if need be; he could waste in flesh and pine in spirit; he could wander about these streets in quest of honest toil till footsore and weary; he might sink and die; but to disobey God, to deny the blood that bought him, to sell his convictions of right for paltry gold, or even for bread to sustain the life of her who was dearer far to him than the life that beat in his own breast—never! Proudly did he exclaim, "God forbid that I should do this thing!" and so did he triumph grandly in asserting his manly adherence to duty and to God. Soon relief came, but came in a severe manner. The man of God who had the contract for building this church" (Howard) "gave him employment in hauling brick from the wharf to the place where the temple was to be reared. And so he went down into menial service of a day laborer, driving a mule and cart loaded with brick through these streets, rather than take a position for which he was fitted by nature and education, in which was involved the necessity of violating his conscience by disobeying God." Sadder, if possible, were the remaining events of his life. His wife languished and died of consumption. He returned East and entered the ministry, but died only a few years later.

We return to the history of Central Church. W. B. Holcomb was assistant superintendent; Abraham Moyer was secretary; R. Hanson, assistant secretary; S. Rounds, librarian; George W. Studley, assistant librarian; and Edward Farnham, treasurer. There were 130 scholars at the opening of the school. On conference Sunday of that dismal session just described, at three o'clock in the afternoon, Bishop Clark dedicated the church. It took the name of Central, and J. D. Blain, now again a member of conference, was appointed first pastor. The first quarterly conference was held by Dr. Owen, November 10th, 1864, when it was reported that there were 65 members in full connection, and 12 probationers. In 1865 a lot 80x100 was purchased for $10,000, on the northeast corner of Sixth and Minna streets, and the church was moved theron. The whole purchase price had to be borrowed, and the interest was $125 per month. In 1865, J. B. Hill. The burden of debt was too much for the church to carry. A lot was then bought on Mission street, where the church now stands, 75x160, for $8,625, and the building was again moved to the new quarters. In 1867, W. I. Nichols. In 1868, R. Bentley. During this pastorate a parsonage was built at the rear end of the lot, on Jessie street. In 1871, A. M. Hough. A church building, formerly owned by the Central Presbyterian Church, was bought and moved on to the lot. It is the one now in use. A heavy debt was contracted by this, and former changes, which came wellnigh swamping the enterprise. In 1873, T. S. Dunn. He reduced the debt a good deal, but it was still large. In 1875, F. F. Jewell. The church had taken about fifty members from Howard Street Church when it was first organized. A large number followed Dr. Jewell. His popularity more than filled the house. and galleries were added. An effort to pay off the Church debt was only partially successful. Indeed, the debt was no less when Dr. Jewell left than when he went to the charge, but the Church was larger in membership, and had been improved by the added galleries. At conference time in 1878 there was a debt due the Hibernia Bank of $12,000, and a note of $1,000 for current expenses. The first debt paid eight per cent interest, soon increased to nine, while the $1,000 note drew one per cent per month, and there were six months of accrued interest already due. In 1878, C. V. Anthony. A debt-paying society was soon organized, which paid off the one thousand dollar note. Times improving a little, the funded debt got off with less interest, and the Church paid as it went along; however, it had to pay less than in former years. In 1881, E. R. Dille. In 1884, J. N. Beard. The church was raised one story, the parsonage and rear end of the church was leased to the Japanese Mission, and the church much improved inside. In 1887, W. W. Case. Still further improvements were made, and a pipe organ placed in the church. In 1892, E. R. Dille. In 1897, C. E. Locke. Members, 830; probationers, 96; local preachers, 4; scholars in Sunday-school, 468; one church, valued at $48,000; one parsonage, valued at $2,000; paid pastor $2,500; presiding elder, $210; bishops, $60; raised for missions, $601. It would be a pleasure to the writer to give some account of the host of faithful men who have contributed to make this one of the most useful churches on the Pacific Coast, but no items of biographical character have been sent, and he fears to trust his own memory. Of Mr. Abbott he has already written. One other he will venture to name because of his long connection with the church and his unceasing devotion to it, and also to other enterprises of the Master's cause in San Francisco; that is Rolla V. Watt. Gladly would more have been given if more had been furnished, and that is true of many other churches.

Half Moon Bay was probably a part of the San Mateo Circuit, but we have no history of it previous to the appointment of R. R. Dunlap in 1864. He reported at the end of the year 31 members, 30 Sunday-school scholars and a parsonage valued at $100. Not a large beginning, but it must be borne in mind that it is not an extensively settled region. In 1866, J. H. Owens was associated with Dunlap in the pastorate. In 1867 it was supplied by J. H. Jones. He reported two churches, of the aggregate value of $1,200. In 1868,

W. Gafney. In 1870, J. W. Bluett. In 1873, W. C. Curry. In 1875, A. C. Hazzard. In 1876, S. H. Todd. In 1877, W. Gafney. In 1878, J. H. Jones. In 1880, E. A. Wible. In 1883, L. Fellers. In 1885, W. C. Curry. In 1887, B. F. Taylor. In 1891, G. M. Meese. In 1893, W. B. Priddy. In 1894, C. E. Rich. In 1896, W. A. Johns. His pastorate crossed the line of this historical period. Members, 18; probationers, 3; Sunday-school scholars, 25; one church, valued at $3,600; one parsonage, valued at $800; paid pastor, $700; presiding elder, $30; bishops, $1; raised for missions, $13.

Woodland appears in the appointments of this year for the first time, though it is by no means the first of its history. A class was formed here as early as in 1856. It was then on the Cache Creek Circuit, and John Fisher, L. B. and A. C. Ruggles were the first stewards. The first sermon ever preached in Yolo County was no doubt the one William Roberts preached to his two traveling companions in the Spring of 1849. The next was by a local preacher named J. E. Braley. As a part of the Cacheville, or Cache Creek Circuit, we need to go no further than to say that here Sheldon toiled, and here Benham lost his life. Abraham Griffiths, who still lives, saw him when he left his horse and sunk in the mad waters. Others also saw him, but were powerless to help, as they were on the other side of the stream. From the same source we learn that a local preacher named Franklin G. Greg followed Benham in charge of the work. J. B. Hartsough, whose name we have seen before, was a great helper in this early time. The first step in bringing Woodland to the headship of the circuit was when J. Corwin was pastor in 1862. He secured a lot on Court street and erected a stone parsonage, doing most of the work with his own hands. J. W. Burton followed Corwin, but died before the year closed, and V. Rightmeyer supplied the charge until conference. In 1864, W. N. Smith. In 1865, P. Grove. He began the erection of a brick church, but died before he had finished his first year's work—the third pastor who ended his life on this appointment. In 1866, W. C. Curry. He finished the brick church, and had it in use as early as December of that year. It was 35x65. In 1869, W. C. Damon. In 1870, R. W. Williamson. In 1871, W. S. Urmy. In 1872, A. R. Sheriff. In 1873, J. Burns. In 1875, W. C. Curry. In 1878, E. M. Stuart. In 1881, J. W. Bryant. During this pastorate the old church was sold and the one now in use built. It was dedicated February 3d, 1884. In 1885, E. R. Willis. During his pastorate the parsonage now in use was built. In 1887, W. M. Woodward. In 1888, C. E. Rich. In 1889, J. L. Mann. In 1890, S. Jones. In 1893, W. F. Warren. In 1897, J. A. Van Anda. Members, 135; probationers, 3; one local preacher; Sunday-school scholars, 110; one church valued at at $7,000; one parsonage, valued at $2,250; paid pastor $1,000; presiding elder, $80; bishops, $8; raised for missions, $50.

Anderson Valley lies in Mendocino County. Methodist preaching was begun there by the Southern Church in schoolhouses before our Church attempted to enter the region. They were first to build a church, and were the stronger church for years. Political differences divided the community, and even colored what religious life there was. The term Democrat or Republican served to fix the church membership as certainly as the name Methodist, with South or North attached. In 1864 H. Churchman was sent to this field. He reported 10 members and 30 scholars in the Sunday-school. The charge paid him $250, and he received $100 from the Missionary Society. In 1866 it was supplied by W. B. Davis. He reported twenty-seven communicants, but no church property. In 1868 it was supplied by J. Vann. In 1869 it was left off the list. It next appears in 1873, only to be supplied. In these, as in other years, it was looked after by the pastors of Ukiah, where the membership of the Valley, belonging to our Church, had their names. In 1874 it was again dropped from the list of appointments. It was named as an appendage of Ukiah in 1876. In 1877 it was Anderson and Cuffey's Cove, supplied by Thomas Towner. In 1878 it was with Nevarro Ridge, and left to be supplied. In 1879 it was not named. Its next appearance was in 1882, when it was made an appendage of Cloverdale, and left to be supplied. In 1883 it was again dropped from the list. In 1890 it was a separate charge, but left to be supplied. No reference was made to it the next year. In 1892, J. H. Jones. He reported twenty-five communicants and a church valued at $900. This church was in Philo; services were also held in the Southern Church in Booneville, where the pastor resided. In 1895, W. G. Trudgeon. He succeeded in building a church in Booneville. In 1897 it was supplied by H. T. Curl. Members, 30; two Sunday-schools having an aggregate of 60 scholars; two churches, valued at $2,000; paid pastor, $366; presiding elder, $30; bishops, $1; raised for missions, $3.

Hoopa and Orleans appear together as a charge this year. For this and the year following it was left to be supplied, and no report made from it; then it is left off the list of appointments. It appears again as Hoopa Valley Indian Mission in 1871, to be supplied. In 1872 it was supplied by John Shaver. In 1873 South Fork and Hoopa was a charge left to be supplied. In 1874, M. Grant. In 1875, J. L. Broadus. It then disappears from the list of appointments.

The discovery of copper ore in the foothills east of Stockton led to the settling of Copperopolis. A railroad was projected to that place from Stockton, but was never constructed beyond Milton. The mines did not turn out to meet expectations, and neither did the town. It was this year coupled with Campo Seco, and placed in charge of W. C. Curry. He reported 14 members, and a lot valued at $200. In 1865 it was coupled with Knight's Ferry, and left to be supplied, but afterward J. McKelvey was appointed. In 1866 it was supplied by E. A. Wible. It was then dropped from the list.

Tule River was in the central part of the State, left to be supplied. It reported 24 members and $28 paid the presiding elder. It remained to be supplied until 1866, when it was dropped out of the appointments.

It is claimed that William Morrow, then presiding elder of the district, organized the first church in the neighborhood of Ferndale in 1860. It was then a part of the Eel River Circuit. Indians were plenty in those days, and traveling by no means safe. Yet these early itinerants forded streams, and faced the savages to find the sheep in the wilderness. For the protection of the settlers the government planted a fort at Bucksport, and had some soldiers constantly on hand to go where needed. Grant, Cook and Hunt, all famous in the civil war, as well as a few famous on the confederate side, were officers at that place. It was wild life in that region for years after the Methodists found their way there. The first services in the Ferndale country were held in a schoolhouse called Dean's, a building of spruce stakes, built by public volunteer labor. The place afterward took on the less euphonious name of Grizzly Bluff. Under the name of Ferndale this charge became separate from the Eel River Circuit in 1864, but was left to be supplied. The supply was A. B. Spooner. He reported 23 communicants, and 50 scholars in the Sunday-school. In 1865, J. Burnell. In 1867, S. Clayton. In 1868, S. M. Woodward. In 1869, J. McKelvey. In 1870, it was again an appendage of the Eel River Circuit, without change of pastor. In 1871 it was alone, wth E. I. Jones in charge. During his pastorate the church now in use was built. R. S. Tyrell, a local preacher, and P. W. Reas are reported as valuable workers at this time. In 1872 it was called Ferndale and Dean's School House, without change of pastor. In 1873, H. C. Smith. In 1874 it was an appendage of Rhonerville, with E. Smith in charge. In 1875 it was alone with J. M. Park in charge. In 1876, J. Burns. In 1877 Mattole was added, and C. P. Jones was pastor. The next year, without change of pastor, Mattole was left off. In 1879, T. B. Palmer. In 1880, T. H. Woodward. In 1883, J. W. Kuykendall. In 1884, C. G. Milnes. In 1887, W. B. Priddy. During his labors a neat parsonage was erected in Ferndale. In 1889, S. M. Woodward. Under his labors a church was built at Grizzly Bluff. In 1894, R. Rodda. In 1897, W. P. Grant. Members 105, probationers 12, local preachers 2, scholars in Sunday-school 140, two churches valued at $5,500, two parsonages valued at $1,800, paid pastor $1,098, presiding elder $94, bishops $11, raised for missions $65.

CHAPTER XX.

1865.

The Thirteenth Conference.

It met the 20th of September, and closed the 27th. Bishop Kingsley presided, and Howard-street Church was the place. J. B. Hill was Secretary. There was a great improvement in the spirit of the conference, when compared with the previous session. To this the Bishop's addresses and rulings contributed. There was an offhand way about Bishop Kingsley that suited well the taste of Californians. His lack of what some called dignity, was no loss to his influence here. At one time we seemed to be on the verge of a storm. S. D. Simonds was again the object of attack. But just as the cloud had fairly overspread the sky, with an abundance of thunder rolling therefrom, it was suddenly dissipated in thin air, and we were all glad.

This was the first year that presiding elders gave a written report of their districts. Previously the reporting was done in connection with the examination of character. When the name of a presiding elder was called he took his hat and retired. His preachers then said all the nice things they could about him, when the Bishop sent him word to come in. Then as the names of his preachers were called they in like manner retired, and he was supposed to say all he could in their favor. When one found out that his character had passed, a thing always done by a specific vote, he too returned to his seat in the conference. We glean some items from these district reports. On the San Francisco District there had been 189 conversions, and 290 received on probation. Nearly $20,000 had been raised for building churches or paying off church debts. The cause of education had been favored by contributions amounting to $9,500. The Ione Church had been helped to the amount of about $1,000 from this district. The Stockton District had appointments more than 500 miles apart. On the Petaluma District four new churches had been built, and four new parsonages. The experience of a pastor presiding elder had been made on the Yreka District, and the presiding elder pastor had quite enough of it.

Statistics. At the close of the session there were 83 in full connection, and 8 probationers on the conference roll. Church members in full connection 3,879, probationers 626, Sunday-schools 114, officers and teachers 1013, scholars 7,140, churches 80, probable value $312,325, parsonages 57, probable value $49,700, raised for missions $2,254, for conference claimants $473, for tracts $85, for Bible Society $487, for Sunday-school Union $112.

J. W. Ross was appointed to the Marysville District. No other change in district work. There were 96 pastoral charges.

The missionary money appropriated at this time was $5,000 for the English, and $3,000 for the German work. Nothing was received from the Book Concern for conference claimants, the only outside help in this regard being $25 from the chartered fund. J. L. Broadus and A. P. Hendon were ordained deacons under local preacher's rule, the last named being also received on trial. The roll of the conference was called, and $2,000 subscribed, or paid, for the University of the Pacific. After considerable correspondence, quite an invoice of books and pamphlets were sent from our mission in China to the care of the conference for distribution among the Chinese. C. H. Lawton was placed in charge of that work.

Only one transfer was made to this conference this year; A C. Hazzard. He came to us from the Michigan Conference, which body he joined in 1857. He continued in the regular work until 1881, when he took a supernumerary relation. This was changed to superannuated in 1887. Having removed within the bounds of the Southern California Conference, he was, by their request, transferred to that body in 1890.

There were four probationers received. Thomas P. Williams was a native of Cornwall, England; he was a young man of fine appearance and good abilities. He was received into full connection, and ordained elder. In 1870 he withdrew from the Church and ministry.

George D. Pinneo was a man of poor health when he came into the connection. He has always been of poor health since. In 1877 he was obliged to take a superannuated relation, which he has held since that time.

Asbury P. Hendon passed his course of studies, was received into full connection, ordained elder, and continued in the work ten years. He then took a supernumerary relation, and settled at Santa Cruz, where he yet resides. In 1881 he was located at his own request.

Nathan Van Eaton graduated from the University of the Pacific the year he joined the conference. He had a hard struggle to pull through, as learning did not come easily to him. On the day of graduation he triumphed. His oration was on "Chivalry, True and False." As he was a Southern man, the excoriation given secession was the more powerful. He soon forgot his manuscript and launched out into a vehement onslaught that carried everything before him. Dr. Saxe took a bouquet for Van Eaton, saying to himself, "Perhaps he will be forgotten, and Van shall have at least one handful of flowers as good as my garden can afford." Those who knew the love Dr. Saxe had for flowers, and the care he took of his magnificent collection of rare ones, can well understand what that meant. Van Eaton did not get that bouquet. When the shower of flowers following his oration went flying through the air, the Dr. said, "There will be none for anybody else unless I keep mine." Mr. Van Eaton was born in Davis County, North Carolina, July 7, 1837. He was a member of the Church before coming to California in 1856, but was never conscious of his personal salvation until he experienced it in Placerville. He spent six years in preparation for his life work. His health began to fail a year before he died. A brother in the ministry said to him, "You will die if you do not desist from work." He quickly responded, "I shall die if I do." He left the world and his work on the 25th of February, 1872. The day before his death he said to his presiding elder, "This has been the happiest day of my life." Then repeated the words of Watts,

"Jesus can make a dying bed feel soft as downy pillows are,
While on His breast I lay my head and breathe my life out sweetly there."

He said of his old instructor, Dr. Bannister, "I shall soon be with the Doctor." He sent this message to conference, "I love them all. Tell them I did not know but that I might be afraid to die, but I have no fear. Jesus is with me." In 1867 he married Miss Alma Parker. To her he gave some directions concerning his manuscript sermons, then added, "I have no use for them, I have done preaching. But there is something else to be done now, and Van is ready."

This year marks the first notice of Mission-street Church in the list of appointments. It was the legal origin of Grace Church, which now plays so important a part in the work of

Methodism in the metropolis of the Pacific Coast. For many years Mission Dolores was an appointment left to be supplied. Afterward it was a charge called Mission Dolores and West End. In the early fifties a church was built under the pastoral supervision of R. B. Stratton. Its patronage was small and its debt was large, and so it was lost to the Church. In the early sixties a Sunday-school was organized in the private residence of a Mr. Leland. This became a center of interest for the Methodists who had been induced to seek for homes in the "Mission." There was at that time a beer garden called the Willows. It stood in a depression of moist earth that sustained quite a growth of willow trees. Here was erected a saloon, and here were collected quite a menagerie of curious animals. Here were tables for refreshments, and here were sports for children. Railroad cars ran out at frequent intervals, and many people resorted there. A little west from the Willows, on Mission street, between Eighteenth and Nineteenth streets, Dr. Owen succeeded in buying a lot early in 1864. He begged money all over the district to build the basement of a church. He built it. The little Sunday-school was moved there, and services were held as preachers could be secured, until the session now under consideration, when C. H. Lawton was regularly appointed pastor. At the end of the year he reported 35 members, 95 scholars in Sunday-school, and a church valued at $4,500. In 1866, W. S. Urmy. In 1867, C. H. Lawton. In 1868, H. B. Heacock. The church had had a rapid growth, for the population was constantly settling that way. The church was enlarged and improved, and all indications pointed to a prosperous future. In 1870, J. N. Martin. In 1872, W. Dennett. In 1874, J. A. Bruner. In 1875, E. S. Todd. During this pastorate the name of the charge was changed from Mission-street Church to Grace. Plans were also perfected to finish the building by adding the story contemplated when the church was first built. But on a careful examination it was found that the building, as it stood, could not support another story, both because of its imperfection and its age. In 1877, A. J. Wells. In 1880, A. T. Needham. In 1883 Dr. Heacock was returned. In 1885 property was bought on Twenty-first street, running from Mission to Capp. The trustees reserved a lot 100x125 on the corner of Capp, and by selling the balance, and also their old property, they secured this valuable lot free of debt. In 1886 they began to build. At the conference session of that year, as the new building was not completed, there was a great desire to have Dr. Heacock remain another year. The Bishop positively refused to repeat the experiment of Howard-street Church and Mr. Blain, so a change had to be made, and C. V. Anthony was appointed. The Church that had grown up in the squatty, uninviting building that Dr. Owen had erected for immediate need, had become a large and flourishing society. There were 304 members in full connection, 21 probationers, and 528 scholars in the Sunday-school.

The 3d day of October, 1886, was a great day for Grace Church. Bishop Fowler preached in the morning and Dr. Stratton at night. The church, thus opened and dedicated, had cost about $45,000, including furniture and organ. It was hoped that by the contributions of the day, solicited by the presence and skillful management of Dr. Heacock, the debt, then over $30,000, might be reduced to $16,000, and this could be carried for a time. Nominally this was done, but the organ, a professed gift, was not to be paid for until the expiration of four years. Nor was any interest to be paid on the note until that time. This made the debt really $19,000. Before the first year closed an event occurred that entailed an expense of nearly $3,000 on the society. A portion of a plaster of Paris molding fell to the floor one Sunday afternoon. If it had occurred at the time of the morning service it would have been sure death to one or more in the congregation. On examination it was found that one of the worst frauds had been perpetrated by the plasterer that could well be imagined. A heavy molding had been stuck onto a broad timber without further anchorage than the lath afforded. The whole finish had to be removed and a wooden molding substituted. This necessitated frescoing the walls and repainting the church on the inside. This improvement was all paid for when the audience room was re-entered.

In January, 1890, while in the midst of a revival meeting of considerable interest, conducted by A. J. Bell, Anthony's health broke down, and for three months he could not preach at all, and for the balance of the year only occasionally. Dr. Hirst of the University of the Pacific supplied the charge during the time that intervened until conference, when the pastor could not be present. The church was left to be supplied at the conference of 1890, but was soon in charge of E. McClish. In 1895, it was again left to be supplied, but M. F. Colburn was soon appointed. He died very soon after the second year's appointment, and J. N. Beard succeeded him.

He is still in charge. Members, 560; probationers, 90; local preachers, 2; scholars in Sunday-school, 520; paid pastor, $2,520; presiding elder, $220; bishops, $72; raised for missions, $540; one church, valued at $44,000; one parsonage, valued at $6,000. This parsonage was erected during the pastorate of Dr. McClish.

It would be a pleasure to write up the record of the men—yea, of the women, too—who have served to make this one of the best churches in the State. But unfortunately, the necessary data have not been given. The building committee deserve especial mention as the hardest worked of any in the officiary of the Church. Besides the pastor, this building committee, given by memory, were C. S. Holmes, I. J. Truman, J. W. Butler, Mr. Culin, W. H. Codington and Robert Husband. The first two named were not members of the church, but they wrought and gave with no less zeal and liberality than any others. C. S. Homes, of Renton Holmes & Company, lumber dealers on a large scale, was one of the largest givers in the society. He was also a regular attendant upon the means of grace. In this respect he was like Mr. Truman; their regularity in attendance shamed some members of the church. His wife was a member, and he seemed delighted to see all his children enter the Church while yet quite young. Irwin Joseph Truman was born in the city of Philadelphia October 27th, 1840. His parents were Methodists, and he early contracted the habit of attending the services on Sunday. He readily confessed his need of this, and acknowledged the good it did him. He and Mr. Holmes united with the Church in 1892. J. W. Butler was a native of England, but married an American girl, the daughter of Dr. Morgan of the Baltimore Conference. She was very helpful in Church work, and was greatly missed by Grace Church when she died. Mr. Butler was easily the most active worker in the church for several years. Within two years of the dedication of the new church, he, as the superintendent, had the satisfaction of having the largest Protestant Sunday-school in San Francisco. Mr. Culin was a lovable man—alas, in poor health. His home on Howard street was the regular meeting place of the committee. They met there that they might have the benefit of his counsels. He did not long enjoyed the church he had helped to build, but soon went to a grander temple, one not made with hands, eternal in the heavens. William H. Codington belongs to the Church pioneers. His early work in Howard Street Church, and afterward in the Central, and finally in Grace, was all given zealously to advance the Redeemer's kingdom. Whether as superintendent or assistant superintendent, he was able to do first-class work in the Sunday-school, nor less efficient work as a member of the Official Board. Robert Husband was our singer, as well as worker. The patience with which he trained the choir, the ability he displayed in conducting the music, and not least, the pleasure he gave the pastor in putting a needed point to his sermons by well-timed and appropriate solos, sung with both skill and feeling, can never be forgotten by the one who pens these words. It is painful not to say more, but a necessity to stop.

Antioch was the principal landing-place on the San Joaquin River for an immense region lying west of that stream. Some years later, by the building of the railroad, its importance was considerably diminished. In 1865 it was left to be supplied. No report was made of it the next year. Its next appearance was in 1868, when it was Eden and Antioch, with N. Burton in charge. He reported 65 communicants and a parsonage valued at $650. In 1869, C. A. E. Hertel. In 1870 it was again dropped from the list, though Eden was an appointment, and perhaps Antioch belonged to it. In 1871 it was Point of Timber and Antioch, Hertel still in charge. In 1872 it was Antioch and Somerville, with J. H. Jones in charge. In 1873 it was left out, Somerville being associated with San Joaquin. In 1876 Somerville and Point of Timber were separate charges, and no mention was made of Antioch. In 1877 it was with Somerville, and G. G. Walter was in charge. Two years later it was again with Point of Timber, without change of pastor. In 1881, E. A. Winning. In 1882 the name of the charge was changed to Brentwood, but Antioch was a part of the work. This arrangement continued until 1890, when Antioch became a separate appointment, with J. A. Van Anda in charge.

In 1891, J. Williams was pastor. In 1893, G. O. Ash. In 1894, F. L. Tuttle. In 1895, H. C. Langley. In 1896, J. S. Smith. In 1897, S. E. Crowe. Members, 38; probationers, 1; Sunday-school scholars, 50; one church valued at $6,300; one parsonage valued at $1,375; paid pastor, $585; presiding elder, $32; bishop, $2; raised for missions, $30.

In this year's appointments we see for the first time the charge named St. Helena. It was a part of the Napa Valley Circuit, and has had continuous history until the present time. W. N. Smith, the first pastor under this name, reported at the close of the year: 93 communicants, 25 scholars in Sunday-school, a church valued at $500 and a parsonage valued at $1,300. In 1866, W. S. Bryant. In 1869, W. C. Curry. In 1870, G. W. Henning. In 1871 it was St. Helena and Calistoga, with H. B. Sheldon in charge. In 1872, R. W. Williamson. In 1873 Calistoga was a separate charge, with Guennoc added, and W. Gordon in charge, while St. Helena was in charge of W. Anguin. In 1874 it was Calistoga and Middletown, with H. C. Tallman in charge, while Pope Valley was made an appendage of St. Helena, with Anguin still in charge. In 1875 the appendages are left off from both charges, but without further change. In 1876, J. W. Bluett was in St. Helena, and A. R. Sherrif in Calistoga. In 1877 both charges were supplied by J. F. Burkholder. In 1878 they were one appointment, and S. Kinsey was in charge. In 1879, M. D. Buck. In 1881, E. H. King. In 1884, W. L. Stevens. In 1886 it was called St. Helena, and E. M. Stuart was in charge. In 1888 the two towns were named, and L. Fellers was pastor. In 1889, A. S. Gibbons. In 1893, C. F. Coy. In 1895 Calistoga was by itself, and supplied by D. S. Ulrick, while St. Helena had G. Clifford for pastor. In 1896 the two were together, and J. H. Wythe, Jr., was in charge. In 1897 Calistoga had H. C. Tallman for pastor, but as that year the two charges were reported together, we will take the preceding year to indicate the standing of both churches. Calistoga: Members, 71; probationers, 7; local preachers, 1; scholars in Sunday-school, 75; one church valued at $2,000; paid pastor, $360; presiding elder, $33; bishops, $8; raised for missions, $68. St. Helena, in 1897, had M. C. Robins for pastor, and the year before there were: members, 69; probatoners, 1; Sunday-school scholars, 64; one church valued at $2,500; one parsonage valued at $2,000; paid pastor, $700; presiding elder, $46; bishops, $4; raised for missions, $20.

Meridian was named in 1865 as an appointment, with H. J. Bland in charge. This was a part of the Butte Circuit, now a part of the Sutter City Circuit. In 1866 there were 40 communicants. That year J. Green was in charge. He remained until 1868, when it ceased to be a separate charge.

Binghamton was a place so called for a Christian family who were chief supports of the church in that community. The place where a church was erected was but a few miles from Dixon. A. P. Hendon, the first pastor, reported 42 communicants, 100 scholars in Sunday-school, but no church property. In 1866 it was not in the list of appointments. Its next appearance was in 1868, with Dr. Morrow in charge. In

1869, S. L. Hamilton. He reported 45 communicants, a church valued at $1,000, and a parsonage valued at $500. In 1870, I. B. Fish. In 1871 it was called Binghamton and Dixon, with J. M. Hinman in charge. In 1872 it became Dixon and Binghamton, and finally Dixon only, in which form it will be considered further on.

Oak Grove and Tuolumne was a circuit embracing French Camp and neighboring regions as far as Modesto, though that place was not then known except as fields of waving grain. This year it was supplied by S. Belknap. In 1866, J. McKelvey. For the next two years it was probably the San Joaquin Circuit, and left to be supplied. In 1870 neither Oak Grove nor San Joaquin are found in the list. Circuits of other names had seemingly absorbed it. It next appears in 1876 as Oak Grove and Burneyville, with W. J. Sheehan in charge. In 1878 it was Oak Grove alone, with W. C. Curry in charge. In 1880, J. W. Bluett. In 1882, E. E. Dodge. The principal point of interest was at this time, and had been for a few years, a place called Atlanta, and the next year it took that name. Its further consideration is reserved for a future chapter.

Brownsville and Brown's Valley was a charge on the Marysville District, supplied by C. A. Leaman. He remained two years, and reported 81 communicants, 8 Sunday-schools, with an aggregate of 210 scholars. In 1867 it was supplied by G. G. Walter. In 1868 it was supplied by R. Roberts. In 1869 it was called Brownsville alone, without change of pastor. In 1870 it was supplied by E. Hoskins. In 1871, S. Jones. In 1872, R. Kernick. In 1873, J. Cookson. In 1875, S Pruden. In 1876, B. F. Rhoads. In 1877, W. S. Corwin. In 1879, S. Kinsey. In 1880 Laporte was added, Kinsey still in charge. In 1882, E. I. Jones. In 1883, J. Appleton. In 1884 it was supplied by H. M. Sexton. In 1885, S. C. Elliott. In 1886 Laporte was left off, Elliott still in charge. In 1887, E. Smith. In 1890, J. H. Jones. In 1892 it was supplied by Frank Hindson. In 1895 it was omitted from the list, not again to appear until the time this history was closed. In 1895 there were 61 members, 14 probationers, 4 local preachers, 4 churches, having an aggregate value of $3,300, one parsonage, valued at $500, 4 Sunday-schools, having an aggregate of 161 scholars; paid pastor $592, presiding elder, $49, bishops $4, raised for missions $15.

Mendocino is a lumbering center on the coast. It was left to be supplied until 1867, when W. Gordon was pastor. He reported 12 communicants, a church valued at $1,200. That year is was supplied by J. L. Broadus. In 1869 it was left to be supplied, and the next year not mentioned.

Trinity Center was but a small village when the writer traveled thirty-five miles to preach there on a week night. Ten years had passed when it became a charge supplied by G. Childs. He reported $100 paid on salary, which was more than a hundred times as much as the writer was paid for a service conducted once in four weeks for a period of about fourteen months. Still, he has nothing but pleasant memories of Trinity Center, and sadly regrets that it had so short an existence in this case, for we look in vain for it among the appointments of 1866.

CHAPTER XXI.

1866.

The Fourteenth Conference.

Again Bishop Kingsley was with us. This was owing to the illness of Bishop Baker, who had been detailed for that service. The session opened in San Jose on the 19th of Sept., and closed on the 26th. J. B. Hill was secretary. The sacrament of the Lord's Supper was administered the second day of the session, and was followed by a love feast. Dr. Thomas reported for the San Francisco District, which had been left vacant by the death of Dr. Owen. He generously did this work without compensation. Dr. Owen's memory was held sacred by a service especially for that purpose. J. Daniel preached the funeral sermon. For the first time, by a vote of conference, elders did not retire when their names were called in the passage of character. The rule, however, did not yet apply to those in charge of districts. Thirty dollars from the Chartered fund was all the help we had for conference claimants, except our collections. By the recommendation of the board of stewards, the conference voted to assess the entire church 75 cents *per capita* for this cause, and require each member when his name was called to report how much he collected. For the first time we had a committee on Freedmen's Aid Society, and also on the Church Extension Society. Adam B. Smith was ordained elder under local preacher's rule. Dr. Benson came from Oregon to present the fraternal greetings of that conference; he was received with great cordiality, not only for his mission's sake, but also for his own.

This was centenary year. Plans had been laid at the previous conference to have especial efforts put forth in October of that year to raise money for the objects named by the general conference. They agreed that one-half of all funds collected should go to the University of the Pacific. What came of it? About forty *per cent* of the churches did something, the others nothing. The amounts collected, reported by districts, were as follows: Petaluma District, $19,321.42. Stockton District, $2,235. Santa Clara District, $11,391.29.

Marysville, $4,942.75. Sacramento District, $6,479.50. Shasta District, $4,279.25. San Francisco District, $30,459.19. Total, $79,108.40. The medals for the children's fund had realized, if figures are properly read, $1,383.

Statistics.—At the close of the conference the roster of members contained 88 names of those in full connection, and 10 probationers. From the church at large, members 3,983, probationers 622, local preachers 91, scholars in Sunday-school 7,744, churches 80, probable value $313,400, parsonages 55, probable value $44,050, raised for conference claimants $321.70, for missions $2,150.15, for tracts $103.90, for Bible Society $401.80, for Sunday School Union $66.75. There were 74 conversions reported in the Sunday-schools, as against 168 the year before. The missionary money appropriated to the conference this year was the same as last, $5,000 foi English work, and $2,000 for German.

Some items from presiding elders' reports will be of interest. From the Sacramento District came the report that the appointments of last year gave universal satisfaction. The presiding elder had not heard a single complaint. He did not inform us as to whether anybody else had heard a complaint, probably he did not know that much. The Stockton District reported better salaries than formerly. The presiding elder of Petaluma District reported progress in getting out of the debt embarrassment that had for some time involved the church in Petaluma. The Yreka District was reported by its presiding elder, J. Corwin, to be 250 miles long, with a member of conference at each end, and all others supplies. The American population was rapidly leaving the country, and the Christian element were first to go. If anybody was converted, he went away as soon as possible in order to find a place where his spiritual needs could be better cared for. The Chinese were increasing, and a mission to them was the crying need of the hour.

E. Bannister was this year placed on the San Francisco District, a new district including the southern part of the State, reaching up to and including Santa Clara County, which name was given the district, was formed with A. Bland in charge. J. R. Tansey was placed on the Stockton District, J. A. Bruner on the Sacramento, N. Reasoner on the Marysville, the Humboldt and Yreka Districts were united and placed in charge of J. J. Cleveland. Petaluma remained unchanged. There were 100 pastoral charges.

Several transfers were received at this conference. T. S.

Dunn came back from the Nevada Conference, and needs no further mention. Henry Cox came from the Missouri and Arkansas Conference, and was stationed at Howard Street Church. He was originally a member of the Wesleyan Conference in England, which body he joined twenty years before his arrival in San Francisco. He had been a loyal union man in St. Louis at a time when loyalty cost and counted. His experience in Union Church in that city is a thrilling chapter of the civil war. He was a man of fine appearance, large, portly, with pleasant voice and fervid speech. He was an enthusiastic leader of a prayer-meeting, and had a gift for church building. His labors had been much blessed with revival influences. It was a great mistake when he turned aside from a calling for which he had such special gifts. After six years in the pastorate he became general secretary of the Young Men's Christian Association, then insurance agent, then pension agent, and in 1882 he located. In 1884 he was received on his certificate of location, and transferred to the Southern California Conference, where, after filling several appointments, he died, highly esteemed by his brethren.

George B. Bowman was a man of great spiritual force. He had a powerful voice, and could wield it with much success. The writer once heard him preach at a camp-meeting a sermon that produced an effect of a marvelous character. He was a native of North Carolina, but entered the regular work in the Missouri Conference in 1836. After about six years in that field, he was transferred to Iowa. His greatest work there consisted of his agency in connection with the Cornell College, located at Mt. Vernon. A hall there bears his name, and justly too, for it was built with his money. A legacy left after his death became the starting fund for building a church in East San Jose, which also bore his name for several years. He died in San Jose, greatly beloved, Oct. 9th, 1888.

Donald Sutherland was a native of Scotland, raised and educated in the Presbyterian Church. He moved to Canada before he had attained maturity. He was enabled to know he was a child of God when 19 years of age, under the labors and teaching of James Caughey, the celebrated revivalist. He then joined the Wesleyan Church, and in due time became a minister of that body. In 1865 he caught a cold that brought on symptoms so alarming that his physicians advised him to seek a milder climate. He landed in San Francisco July, 1866, was received into the Conference on his credentials from the Canadian Wesleyan Church, and died in January, 1868. He was well educated, fervent and faithful. His widow afterward became Mrs. C. D. Cushman, but died some years ago.

Samuel L. Hamilton was a transfer from the Central Illinois Conference, which body he joined in 1860. After four years in the pastorate here, he returned East, and joined the Michigan Conference, of which he is now a superannuated member. He resides in Los Angeles. Mr. Hamilton is a good writer, whose pen has been turned to excellent account since he has had to leave the regular work. His preaching also is of a high order of excellence. Of J. N. Martin, also a transfer this year, the reader will find an account in the history of our educational work.

Alanson Coplin was a transfer from the Michigan Conference, of which body he had been a member for about nine years. He did acceptable work in the appointments indicated in this history until 1874, when failing health caused him to take a supernumerary relation. After following the mercantile business for a few years, he located in 1883. Shortly after he withdrew from the Methodist Church, and with others attempted to organize a new Church, which should make a specialty of holiness.

George Clifford was a transfer from the Upper Iowa Conference. He joined the Iowa Conference in 1853. He was born of New England parents, in the State of Indiana, Rush County, August 3, 1823. He received a common school education there, and at the age of 19 years removed to Iowa, then largely in possession of Indian tribes. He was converted in 1851, and joined the M. E. Church. Two years later he poined the conference on trial. He made a good record in Iowa before coming to California; he has made nothing less since. He was a member of the General Conference of 1864, and one of the leading parties in organizing the Church Extension Society. He had a plan in mind before going, and that plan was in time submitted to the proper committee. He worked for it with all the zeal the intense convictions of its importance would naturally promote in a man of his spirit. The thing was done, but others have the glory—at present at least. In conversation with several of us on a very different subject, he quietly remarked that he thought he could always do best at a "still hunt." Such men rarely get credit for all that is their due. He has been one of our most successful presiding elders, and few parts of the State have not been visited by him in that capacity. Strong and vigorous for a man of his age, he yet lives to do efficient work in the pastorate.

J. H. Owens was a transfer from the New England Conference. He had joined the New York East Conference in 1860. He did not long remain in the work in California. He located in 1870.

George McRae was originally from a conference in Canada West, but came to us from the Erie Conference. He located in 1876.

There were five probationers received at this time. Silvanus Clayton continued on trial until 1869, when he was discontinued at his own request. William Gordon spent several years in the University of the Pacific, preparing for the ministry. He married Miss Rhinehart, a most excellent young lady, and united with the conference in 1866. He was a native of the north of Ireland. He was received into full connection, and continued in the work until 1874, when he located. He afterward became a minister in the Congregational Church.

Alden B. Spooner was a native of Maine, and was born in 1824. He married Miss Roxanna Gilmore. He was converted in 1858, joined the conference in 1866, was received into full connection in 1868, and located the next year. He settled at Morro Bay, where he was drowned. With a small boat, he was piloting the steamer "Mary Taylor" into the bay, when the boat upset, and he went down in sight of his family, and was never seen again. He was a good man and no doubt ready for the sudden change.

Archibald Taylor was received into full connection in 1863, and located at his own request in 1872.

San Leandro now appears as a charge, with J. Corwin pastor. It had a church building, though small, as early as 1860. It was then, and for several years afterward, the capital of Alameda County. Noble Hamilton, afterward Superior Judge of the county, and wife, with other members of the Hamilton family, were active workers in the Church. Silas McClure and family were also living near, and generous supporters of the Church. The removal of the county business to Oakland was a blow to the place, and ultimately to the Church. The influx of Portuguese, monopolizing the fruit and gardening industries of all that region, was a greater loss to the Church. It was severed from the Alameda charge in 1866. Lorenzo and Haywards were, no doubt, also parts of this work at that time. In 1867 there were 50 communicants, two Sunday-schools, with an aggregate of 80 scholars, two churches valued at $3,000. The second church was no doubt in Haywards. That year W. T. Mayne was in charge. In 1869 it was San Leandro and Haywards, with A. Shaw in charge. In 1870 it was called simply San Leandro, though no doubt the work was the same. That year J. H. Miller was pastor. In .1872, J .W Bryant. In 1873 Haywards was an appointment, with J. W. Bryant in charge, while San Leandro was in charge of his brother, W. S. Bryant. In 1874 Centerville was added to San Leandro, Mr. Bryant remaining in charge. In 1875, W. B. Priddy. In 1876, W. Hulbert. In 1879, J. J. Cleveland. In 1880 it was dropped from the list, but was no doubt a part of the Haywards charge. In 1881 the two were named together, with T. B. Palmer in charge. In 1882, S. T. Sterritt. At that time Mr. Russell, member of one of the New Jersey conferences, was residing in San Leandro on account of ill health, and was able to preach once on each Sabbath. Mr. Sterritt not caring to divide his labors between the two places, San Leandro was given to Mr. Russell, whose sweet and loving spirit won all hearts to him. He was returned in 1883, but died soon after, when W. Hulbert supplied it until the end of the year. In 1884 the writer obtained a missionary appropriation of $700 for the support of a Portuguese mission in and about San Leandro. It was expected that the missionary employed should preach at least once a Sabbath to the usual congregation, but spend most of his time in labors among the Portuguese. It was difficult to get a man who would undertake the work. Dr. Gibbons was finally selected, but found insuperable difficulties, and the meager results attained did not warrent its continuance. If a man could have been found who could preach in both Portuguese and English, or if a young man could have been found willing to learn the Portuguese, and willing to give his life to that work, a different account would have been given of this honest attempt to do what certainly ought to have been done. In 1886, I. J. Ross. In 1887, D. A. Hayes. In 1888, I. J. Ross. In 1891, H. L. Gregory. There had been long need of a better church, and Mr. Gregory set about building it. An attractive edifice, costing about $3,500, was the result of his enterprise. In 1893, W. R. Gober. In 1896, J. B. Chenoweth. In 1897 it was made a part of a circuit, called San Leandro and Elmhurst, with W. Burchett in charge. At that date there were 19 members, 1 probationer, 3 local preachers, 50 scholars in Sunday-school, a church valued at $2,500, a parsonage valued at $500, paid pastor $560, presiding elder $20, bishops $1, raised for missions $15.

Berryessa is a suburban community, close to San Jose, in a rich fruit growing region, divided into small land holdings, very favorable to the development of a dense population. It was an appointment on the circuit for years before it became a separate charge. In 1866 Mr. Bowman, its first pastor, reported 52 members and 40 probationers. Unless some other field was included, this beginning was better than the outcome. They also had a church valued at $3, 000, and a Sunday-school with 100 scholars. In 1868, A. C. Hazzard. In 1869, J. Daniel. In 1870, J. Baldwin. This according to the minutes; howbeit Mr. Hazzard reported the charge the next year. In 1871 it was left to be supplied. In 1872, T. B. Hopkins. In 1873 it was called Berryessa Circuit, and was supplied by J. F. Burkholder. The name does not appear on the list of 1874; it was probably a part of the San Jose Circuit, of which A. M. Bailey was pastor. In 1876, A. C. Hazzard. In 1877, A. K. Crawford. In 1878, T. B. Hopkins. In 1880, S. T. Sterritt. In 1881, J. S. Fisher. In 1883, W. R. Gober. In 1884 it was supplied by F. L. Tuttle. In 1886, E. A. Winning. In 1887, J. B. Chenoweth. In 1888 it appears by the name of Berryessa, the first time since 1873, with J. B. Chenoweth still in charge. In 1889, J. R. Wolf. In 1892, W. B. Priddy. In 1893, H. C. Longley. In 1895, C. E. Pettis. In 1896, J. J. Martin. His pastorate closes this history. In 1897 he reported as follows: Members 35, probationers 2, one local preacher, 60 scholars in Sunday-school, one church valued at $2,000, one parsonage valued at $1,000, paid pastor $673, presiding elder $30, bishops $3, raised for missions $24.

In 1866 San Luis Obispo appears as a charge for the first time, though left to be supplied. In 1867, A. B. Spooner. He reported 61 communicants. In 1869, A. P. Hendon. In 1870, H. J. Bland. In 1871, B. W. Rusk. In 1873 it was left to be supplied. The supply remained two years, building a church, which was dedicated by the writer in the spring of 1875. The next year it passed into the Southern Conference.

Santa Barbara was a long time coming into sight. It has made up for this in recent years. From reliable sources it appears that Adam Bland preached here in 1864. At the same time he organized a class, with a Mr. Banning leader. He preached in a private house in the morning, and in the court house at night. He then rested under the stars, studying astronomy when unable to sleep. After this only occasional services were held until 1867, when R. R. Dunlap was appointed. He reported 43 members and three Sunday-schools, but no other items. In 1868, P. Y. Cool. On the 25th of

July, 1869, the corner stone of a new church was laid in Santa Barbara. That new church was dedicated by Dr. Thomas, December 5th of the same year. The lot was purchased with the pastor's own money, and deeded to the Church. The building cost $5,824.75. Mr. Cool remained until 1871, leaving a membership of 61. R. Bentley followed him. In 1874, S. Bowers. He was reappointed in 1875, but did not remain until the end of his second year. H .H. Tevis was pastor the balance of the year, and then the charge went out of our conference.

Nevada Circuit was a region about Nevada and Grass Valley, probably Indian Springs and Rough and Ready. Quite as probable it included Red Dog and You Bet. G. D. Pinneo was the first pastor, and he was followed the next year by C. A. Leaman. It then went out of existence in that form.

Trinidad was an appointment this year, with J. M. Campbell in charge. No report from it was made at the next conference, nor was any one again appointed.

CHAPTER XXII.

1867.

The Fifteenth Conference.

It met at Santa Clara. It began September 18th and closed the 24th. Bishop Thomson, the accomplished scholar, the splendid rhetorician, the profound philosophical Christian, presided. It was his only visit to us. He came with his eyes open. He saw more in that brief stay than many would see in a long lifetime. Then he knew how to describe what he saw. He opened the conference with a popular lecture. It was read, and published *verbatim* in the minutes of that year. It is good reading yet. Some of it will provoke a smile. It did more than that when it was delivered. In these days when expansion and anti-expansion promise to become the two poles on which all American politics shall turn, it is refreshing to find a clergyman who, more than thirty years ago, anticipated, or prophesied the speedy annexation of British Columbia and all Mexico! After the lecture—"address" it was called in the minutes—the Sacrament was administered and the conference proceeded to its work.

J. B. Hill was continued secretary. J. D. Blain was still on the roll of our conference, and was now made effective. He was appointed agent of the National Temperance Society, but his work was all on the other side of the continent. J. W. Ross, Adam Bland and J. B. Hill were elected to the next General Conference, and E. Thomas was elected reserve delegate. William Davis, Hiram C. Tallman, H. D. Bryant, J. A. Burlingame, J. Rice and H. Churchman were ordained deacons under local preacher's rule. G. B. Hinkle came with greetings from the Nevada Conference. A resolution favoring the reunion of the Nevada Conference with the California was passed.

Statistics. At the close of conference the ministerial roll contained 94 names of those in full connection, and 13 probationers. The statistical summaries of the Church at large were as follows. Members, 4,792; probationers, 974; local preachers, 96; churches, 87; probable value, $373,721; parsonages, 58; probable value, $47,600; Sunday-schools, 142; officers and teachers, 1,240; scholars of all ages, 8,676; collected for conference claimants, $670.20, to which should be added $75.40, collected in the conference session; for missions, $3,210; for Church Extension, $193.94; for tracts, $176.54; for Bible Society, $485.65; for Centenary Fund, $57.537.27. Concerning the last item, it may be said that this amount was what was actually paid, the former report being, at least, in part, what had been subscribed . The conference received this year $6,000 for English and $2,000 for German work. It will be seen that there had been a total increase of above 1,200 communicants in the conference that year. This must be largely attributed to the labors of the Rev. A. B. Earle, who had been in all the large cities, and who had not failed to awaken an interest wherever he went. A man of but ordinary ability, he was so endowed with power from on high that astonishing results were often witnessed from his preaching.

Among the converts of this revival was a man destined to take an important part in the work of the Church in following years—one of our most useful and faithful laymen. Peter Bohl was born of German parents in Cincinnati, October 23, 1830. He came to Sacramento in 1853. Here he often attended the Sixth Street Church, and often felt moved to a Christian life. Once, under the preaching of Dr. Briggs, he felt that he was a sinner and in need of a Savior. His real conversion occurred under the labors of Mr. Earl, on the 26th of December, 1866. He immediately united with the Methodist Church, Mr. Ross being pastor, and in that church he has lived ever since. It cost him something in the way of temporal prosperity to give up all for Christ, but he counted the cost, paid the price, and was blessed in the sacrifice. He is universally respected, and by those who know him best, dearly loved. He was a lay-delegate to the General Conference in 1876.

But two transfers were made this year to our conference—Hugh Gibson and F. Bonn. The first was born in Harrisburg, Penn., July 12, 181[illegible], and joined the Pittsburg Conference in 1839; he then removed to Iowa in 1844, and thence to California in 1866. In 1870 the government appointed him Indian agent, which position he filled with success until his health failed, and he was compelled to cease from work. His health was always frail, and he had been twice superannuated before coming to California. He died near Los Angeles, November 9, 1873. His brethren said of him: "Brother Gibson was a good preacher, a plain, modest and faithful laborer in his Lord's vineyard."

Frederick Bonn has been one of the most faithful and efficient ministers among the Germans of California, a true Christian gentleman, and an earnest, consistent servant of Christ. Whether as pastor or presiding elder, his labors have been greatly blessed to the Church. He joined the New York Conference in 1859. When the East German Conference was formed he naturally fell into that, and from that was transferred to this, greatly to the advantage of the work in California.

The name of W. I. Nichols appears among the appointments, but he was not transferred. He was at the time a member of one of the Western conferences, and was promised a transfer as soon as his conference met and passed his character. His character did not pass, and he soon ceased to be a minister or member of the Methodist Church. He entered upon the practice of law, and died a few years ago in Lompoc.

Of the eight probationers received, the following is the record made. Richard May passed his studies of the first and second years, and was received into full connection. The next year he was tried on charges formulated without a knowledge of the precise nature of the evidence that would be brought against him, but upon the supposition that a less offense could be found and punished under the charge than the charge itself contained. The court found him guilty of imprudent conduct, instead of immorality as charged, but supposing they must find him guilty as charged or free him, they expelled him from the Church. He appealed to the next General Conference, and that body, very properly, sent it back for a new trial. This trial occurred in 1872, and resulted in the following verdict: "Guilty of grave indiscretion, but inasmuch as he has been severely punished during the past two years, we recommend that his character pass." This action was taken, but as soon as Mr. May was thus far vindicated, he located.

A. R. Sheriff was licensed to preach in Virginia City in 1864, and supplied work in that region before joining the California Conference. He continued in the regular work until 1881, when he was given a supernumerary relation. He located in 1883. He was afterward engaged, apparently with much success, in rescue work in San Francisco.

E. A. Wible has been a faithful worker. He continued in effective work until after the close of this historic period. His tracks may be seen in all parts of our conference, and in-some of its most distant fields. He was born in Westmoreland County, Pennsylvania, October 25, 1827, went to Illinois in 1847, married Miss Sarah Wren, March 27, 1852, was licensed to preach in the fall of 1858, came to California in 1859 across the plans, received his first appointment from Dr. Owen in Georgetown and Pilot Hill. He continued to supply charges until 1867, when he was received on trial.

No man can ask for a better record than John W. Bryant has made. Strong of body, vigorous of mind, and true to his spiritual convictions, he has won the love and confidence of his people in every place where he has toiled. Henry D. Bryant, no relation of the above, has been already noticed.

H. C. Tallman had been, like Wible, a constant supply for several years before he united with the conference. The work he has done has amply justified the conference in taking him into the itinerant ranks.

Joel A. Burlingame was never received into full connection. He died at his post of duty the very year that marked the close of his probation.

S. H. Todd was received into full connection in 1869. He appears in the list of deacons for 1870, and that year he was sent to North San Juan, which charge he duly reported at the next conference. But beyond that no reference is made to him in the minutes of 1871. The impression is on the mind of the writer that he was transferred to the Oregon Conference near the close of the year.

Only a few names appear in the list of charges. Sutter Creek appears as a new appointment with G. Clifford as pastor. The first we know of services held in that place was by W. Hulbert in 1852. It seems to have been overlooked afterward, until Dr. Urmy came upon it by mistake, as told in another place. He continued to visit it while he remained pastor of the church at Ione. In 1859 it became an appendage of Jackson, with B. F. Myers in charge. It continued a part of the Jackson's work until 1867, when it was set off by itself. Amador City became a preaching place under Clifford, who built a church there. The first Board of Trustees for Sutter Creek was incorporated in 1862, when I. B. Fish was pastor. A church building was erected soon after that, which cost a little over $8,800. During the pastorate of Mr. Clifford, a building was purchased for a parsonage on Spanish street, which is still in use for that purpose.

From this period on there can be but little written except the succession of pastors. In 1869 the charge was called Sutter and Amador; supplied by G. W. Brindell. In 1870, J. M. Campbell. In 1872, E. M. Stuart. In 1873, J. W. Stump. In 1875, E. A. Hazen. In 1876, C. G. Milnes. In 1878 the two churches were separated, with M. D. Buck in Sutter and C. G. Milnes in Amador. In 1879 E. E. Dodge was in Sutter, and W. B. Priddy in Amador. In 1881, J. L. Mann was in Amador. In 1882 the two were together, and S. Kinsey was in charge. In 1885, C. P. Jones. In 1887, C. E. Pettis. In 1890, E. A. Winning. In 1891, T. S. L. Wallis. In 1894, G. O. Ash. In 1895, W. P. Grant. In 1897, G. Clifford. Members, 76; probationers, 9; local preachers, 2; scholars in Sunday-school, 134; one church valued at $3,500; one parsonage, valued at $1,000; paid pastor, $925; presiding elder, $75; bishops, $7; raised for missions, $20.

As Amador City, only about four miles away, has been so closely related to Sutter Creek, it will be proper to finish its history here. In 1887 it became a separate charge, with A. H. Needham for pastor. In 1888, J. R. Wolfe. In 1889, J. B. Chynoweth. In 1891, S. Hirst. In 1892, D. W. Calfee. In 1894, C. E. Pettis. In 1895, J. T. Murrish. In 1897, J. Jeffrey. Members, 62; probationers, 7; scholars in Sunday-school, 125; one church, valued at $1,500; one parsonage, valued at $1,000; paid pastor, $770; presiding elder, $70; bishops, $5; raised for missions, $23.

Just what was embraced in the Oakland Circuit, which this year appeared in charge of C. E. Rich, is not known to the writer. He reported five members, but no other items. It was then discontinued.

San Andreas was probably a name given this year to the work in Calaveras County. E. A. Wible was in charge, who reported 39 communicants, two churches valued at $2,200, one parsonage valued at $300, and two Sunday-schools with 100 scholars. In 1868, J. H. Jones. It was not again in the list of appointments.

Point Arena, or Punta Arena, for there are several variations in the spelling of this name in the minutes, was supplied this year by D. H. Haskins, who reported 36 communicants and 80 scholars in Sunday-school. In 1868 Mr. Haskins was received on trial and returned. In 1869 it was supplied by W. Davis. In 1870, N. Van Eaton. He reported 38 communicants and a parsonage valued at $800. In 1871, J. Green. In 1872, S. M. Woodward. In 1874, J. Appleton. At the end of his three years he reported 55 communicants, two churches valued at $9,000, and one parsonage valued at

$1,200. In 1877, J. W. Bluett. In 1878, E. A. Hazen. In 1880, G. Adams. In 1882, A. K. Crawford. In 1883, E. M. Stuart. In 1886, L. Fellers. In 1888, E. A. Winning. In 1890, F. M. Willis. In 1893, W. J. Peters. In 1895, G. M. Meese. In 1896, S. M. Woodward. He remained until after the close of our historical period. Members, 82; probationers, 8; one local preacher; 90 scholars in Sunday-school; paid pastor, $840; presiding elder, $70; bishops, $5; raised for missions, $20.

CHAPTER XXIII.

1868.

The Sixteenth Conference.

This conference met in Howard Street Church the 16th of September, 1868, and closed September 22. Most of the sessions were held in Powell Street Church on account of repairs going on in that where the conference had elected to meet. Bishop Scott was with us for the third and last time. A new secretary was a necessity on account of Mr. Hill's duties as presiding elder. T. H. Sinex was elected. L. Case, James H. Jones and James H. Stonier were ordained deacons under local preacher's rule.

Statistics. At the close of the conference session there were 103 members of conference in full connection, and 16 probationers. Reports from charges give the following summaries: Members, 5,809; probationers, 876; local preachers, 98; churches, 87; probable value, $399,050; parsonages, 61; probable value, $55,300; Sunday-schools, 143; officers and teachers, 1,241; scholars, 8,815; raised for missions, in Sunday-schools $568.90, in churches $2,587.55; for conference claimants, $550.95, to which should be added $27 in currency from the chartered fund; for Church Extension, $631.48; for tracts, $122.78; for Bible Society, $729.29; for Sunday-school Union, $182.86. The amount given the conference by the Missionary Society was $4,000 for English work, and $3,000 for German. The estimated cost of the new Chinese mission was $3,500 for the year.

E. A. Hazen was placed on the Marysville District. Mt. Shasta was made into two pastoral presiding elder districts, Mt. Shasta having W. B. Priddy, and Humboldt having A. Shaw for elders. No other changes. Pastoral charges 110.

Among the transfers the names of J. W. Stump and J. E. Wickes have been already disposed of; they had been off on duty in Nevada. H. B. Heacock, R. Bentley, J. L. Trefren, George Larkin and O. Gibson were new additions to our roll. Of Dr. Gibson we shall have much to say in the history of the Chinese work. The others we shall consider here.

Henry B. Heacock was born in Tuscarawas County, Ohio, May 16, 1838. His parents were Quakers by birth and education, but became Methodists before the birth of this son. With family worship regularly observed and religious books and papers ever at hand, his mind early turned toward God and the Church. At the age of eleven years he joined the people of God in the Church of his parents. He was neglected in the services of the sanctuary, and sometimes passed by in the class-meeting, but in spite of it all he continued on the way. In 1851 his father moved to Wapello County, Iowa. Here, working on the farm or in the mill that his father owned, and attending school three months in the year, he grew up to manhood. After a year in an academy near home, in the fall of 1857, he entered the Iowa Wesleyan University, and graduated in the full course in 1861. It was with a decidedly illustrious class that he left his Alma Mater. Drs. L. M. Vernon and his brother, S. M. Vernon, George W. Gray, J. W. McDonald, and others of scarcely less note. He was licensed to preach a few days before his graduation, and in September following he joined the Western Iowa—now the Des Moines—Conference. His first two years were passed in teaching, being principal of Osceola Seminary. He entered his more congenial work of the pastorate in 1863. The same year he was secretary of his conference, an office he held until he came to California five years later. Here he has always shared the utmost confidence of his brethren. As pastor, presiding elder, secretary of the conference, and member of the General Conference, he has done his duty faithfully and well. He was one of the original incorporators of the Pacific Grove Retreat, and has retained a responsible relation to that enterprise ever since. He and his most excellent wife have suffered unusual bereavements in the loss of nearly all their children, but their sublime faith and courage have been the admiration, as well as wonder, of their large circle of friends.

Robert Bentley was born in Cambridge, England, May 6, 1838. He was baptized and reared in the Church of England until twelve years of age. Coming to America when seventeen years of age, he felt for the first time the certainty of the Divine favor in the forgiveness of his sins. He graduated from the Northwestern University in 1862, and the same year entered the Rock River Conference. A year later he graduated from the Garrett Biblical Institute. He served the following charges in the Rock River Conference: Lemout, Jefferson Street, Chicago, South Rockford, West Indiana Street, Chicago, and then was transferred to the California Conference. In 1874 he was transferred to the Oregon Conference and stationed in Taylor Street Church, Portland. He returned to California in 1876. Dr. Bentley has served with unusual ability most of our larger churches and two of our largest districts. He has been especially active in benevolent work. Our large and flourishing orphanages owe more to his enterprise and administrative skill than to any other man's. He, with some others, originated the Home for the Feeble-minded, which soon after was adopted by the State, and is now doing a most beneficent work. In all these Christian duties his wife has been a willing and very efficient helper. With a robust constitution, the very picture of health, he gives promise of many years of future labor in his Master's vineyard. He died suddenly a few months after these words were penned.

J. L. Trefren joined the New Hampshire Conference in 1856. He was transferred first to Nevada Conference, where he was at work for a time; then came to California. During the balance of our historic period he has been in the regular pastorate, with only one or two years' exception. He is well known and much beloved by ministers and members throughout the conference. He married Miss Sarah L. Penniman, a native of New Hampshire, in 1846. She was a faithful sharer of his burdens until a few years ago, when she was called home.

George Larkin was born in Fairfield, Vermont, September 15, 1825. He was converted at the age of fifteen, in the State of New York, under the labors of W. H. Hunter, author of "Select Melodies." He joined the Iowa Conference in 1845. When the division occurred he became a member of the Upper Iowa Conference, whence he was transferred to this. His early ministry was characterized by great revivals in many places where he worked. At the close of this historical period he had been for fourteen years on the superannuated list. He resides near Newcastle.

Besides the transfers named, there were two who united on their credentials from other Methodist bodies—W. T. Mayne, from the Australian Wesleyan, and M. Guhl, from the Evangelical Association.

William Thomas Mayne was born in Bawdesy, County of Suffolk, England, August 15, 1828. He was baptized and confirmed in the Church of England. He was converted and joined the Wesleyan Church in 1847. Two years later, being but twenty-one years of age, he was made a local preacher. He was selected by a committee of London ministers for the work in Australia, and in 1856 was appointed to Sidney East, New South Wales. In 1860 he was ordained by Rev. John Eggleston, assisted by others, as an elder in the Church of God. That year he was, by his own request, sent to Armidale, two hundred and thirty miles beyond previous bounds. The field he then cultivated is now covered by one entire district and parts of two others. After two other appointments he came to California. Mayne is a fine type of a Christian gentleman—true to the Church and true to his convictions. We may well add, true also to the country he has adopted as his home. Generous to a fault, no man ever had a truer friend. He became supernumerary in 1895, and superannuated in 1897.

M. Guhl continued in the German work until 1871, when he withdrew from the ministry.

There were seven received on trial at this session. Three were discontinued at the end of one year—William A. Cheney, Leander Case and William P. Gray. David H. Haskins was discontinued at the end of the second year.

James Henry Jones did good service on hard appointments for more than thirty years. He was born in Cornwall, England, November 2, 1823. At the age of twenty-five he came to America. He was at that time a strong man bodily, of good education for an artisan, a man of vigorous mind, and possesing unusual skill in the trade of a machinist. After visiting several places, he settled in Western New York. He had been converted before leaving England, and he now identified himself with the M. E. Church. Here he was licensed to preach, his license bearing the name of E. Thomas, so well known on the Pacific Coast. When Dr. Thomas came to California he urged Mr. Jones to come with him. Though he did not then consent, it is altogether probable that his acquaintance with his former presiding elder brought him a few years later to our land. In 1857 he had married Miss Louisa C. Edwards, a wife eminently fitted to make his life useful in the work of the ministry. In 1897 he was obliged to take a superannuated relation on account of age and increasing infirmities. He died February 15, 1898. Dr. Jewell said of him, what every member of the conference knows to be true, "He was never in any brother's way; none scrambled for his appointments, yet possibly many another may wish for a crown like his in the number of the star gems that adorn it."

Isaac J. Ross is a native of Ohio—a brother of J. W. Ross, so well and widely known. He was received into full connection in due time, and ordained elder in 1872. He took a non-effective relation in 1876, since which time he has done only irregular work in the pastorate. He was made suparannuated in 1897. His residence is in San Leandro.

S. Morrisson Woodward has been one of our hard-working, consistent and faithful men. He has done valuable service in the Church on many charges. He still toils on with promise of many years of usefulness.

This year Kentucky Street Church comes into view. It was coupled with South San Francisco—a place hard to build a church in, as may be seen through all its history. Kentucky Street has done better, but has also failed to make a large success. C. H. Lawton had been at work in that field previous to his appointment in 1868. In 1869 he reported 32 communicants, three Sunday-schools, with an aggregate of 134 scholars, and two churches valued at $10,000. In 1870, D. Deal. In 1871, A. M. Bailey. In 1872, I. B. Fish. In 1873 it was Tennessee Street, with A. M. Bailey in charge. In 1874 it was Kentucky Street, and G. Newton was pastor. During this pastorate a parsonage was built or bought, but it was so heavily involved in debt that it was lost to the Church. In 1876, R. W. Williamson. In 1878, it was supplied by M. A. Starr. In 1880 it was left to be supplied. In 1881, G. H. McCracken. In 1882, E. A. Hazen. In 1883, A. H. Briggs. In 1884, G. S. Holmes. In 1885, H. C. Benson. In 1888, W. S. Bovard. In 1889 it took the name of Potrero Church, without change of pastor. In 1891, G. W. Beatty. In 1892, M. H. Alexander. In 1893, E. P. Dennett. In 1896, D. W. Chilson, whose pastorate closes this period. Members, 79; probationers, 13; one local preacher; 125 scholars in Sunday-school; one church, valued at $6,500; paid pastor, $700; presiding elder, $35; bishops, $9; raised for missions, $12.

San Rafael appears this year for the first time in the list of appointments. B. W. Rush was in charge. It is coupled with Olema, and this no doubt was what had been evolved from the Marin Circuit. We may say once for all that Olema has been a hard place to build up. A dairy country, sparsely inhabited, and the toilers mainly foreign, the Church element has always been very weak. Even in 1897 there were but five members, two probationers, and one local preacher, who was the pastor of the church. The Sunday-school had but fifteen scholars, and they paid the pastor $375. Yet they had two churches of an aggregate value of $3,500, and one parsonage valued at $800, with abundance of ground for ornamental and useful purposes.

San Rafael, as a suburb of San Francisco, has had a better history. It has had one element of a promised age—slow growth. The first official report of members in Marin County was in 1864, when there were 11 communicants. In 1869 San Rafael stood alone, with Rusk still in charge. That year there were 19 communicants, and a parsonage valued at $1,200, but no church. In 1870, W. Hulbert. The next year he reported a church worth $3,500, but no parsonage. Who can explain? In 1871 it was supplied by Aaron Williams, a local preacher. In 1873, N. Burton. San Quentin was then an appendage of it. In 1875, E. A. Ludwick. In 1876, G. W. Beatty. In 1877 Bolinas was added, though generally this place went with Olema. In 1879, W. M. Woodward. In 1882, W. M. Johnson. In 1884, D. Deal. In 1885, J. A. Bruner. In 1887, W. F. Warren. In 1888, E. P. Dennett. In 1889, N. F. Bird. He and Deal, before mentioned, both died during the year. In 1890, J. Blackledge. In 1892, J. S. Fisher. In 1894, A. S. Gibbons. In 1895, A. J. Nelson. In 1896, H. J. Winsor. In 1897, E. E. Dodge. The trouble has been a great debt contracted in moving the church to a business part of the city, on an expensive lot. We have not the members of 1897 reported, but take the report of 1896. The other items are from the report of 1897. Members 16, Sunday-school scholars 42, one church valued at $6,000, one parsonage valued at $1,500, paid pastor $540, presiding elder $8, raised for missions $5.

Clayton appeared with Summerville, with N. Van Eaton in charge. He reported 31 communicants, and a church worth $1,500. In 1869, R. Kenwick. In 1870, V. Rightmeyer. In 1872 Clayton was dropped from the name, and Somerville was with Antioch.

Lafayette and Livermore did not remain long together for the next year it was Lafayette and San Ramon, with G. McRae in charge. In 1870 it was alone with A. Williams in charge. In 1871 it was supplied by R. B. Schofield. In 1872, C. A. E. Hertel. In 1873 it was dropped from the list, but Walnut Creek appears at the same time, and Lafayette has since that time been an integral part of that charge.

Eden and Antioch, this year classed together, did not long remain in partnership, for in 1870 Eden stood alone with C. A. E. Hertel in charge. It then disappears. San Phillipe was somewhere on the Santa Clara District, with G. B. Bowman in charge. It seems to have died before the district did, as it does not again appear. San Buena Ventura, with R. R. Dunlap in charge, belonged to the same district. In 1870, G. O. Ash. In 1871 it was left to be supplied. In 1872 it was dropped from the list, but Ventura takes its place, and will be considered further on.

Wheatland, on the railroad, between Sacramento and Marysville, was this year placed in charge of C. A. Leaman as a supply. He reported 22 communicants, and 25 scholars in Sunday-school. In 1869, P. Grove. In 1870, supplied by J. Cummings. In 1872, L. B. Hinman. In 1873 it was Wheatland and Nicholas, with G. Larkin in charge. In 1874, W. S. Corwin. In 1877, and the next year, it was left to be supplied, and was then dropped from the list. While William T. Pascoe was a farmer in the neighborhood of Wheatland, a church was an easy possibility; but when he moved away it was different. A Methodist from Cornwall, England, he was ever loyal to the Church and his pastor. He died at Bartlett Springs, July 8th, 1884. His excellent wife followed him not many years later.

In early times Green Valley was a part of the Sonoma Circuit, traveled by S. D. Simonds. Then it was a part of the Russian River Circuit. Still later it was a part of the Bodego Circuit. Then it became an appendage of Santa Rosa. While G. Clifford was in charge, as long ago as 1866, in connection with the record of the marriage of William Crist and Rosa Jackson, both of Sebastopol, he wrote these words in the Church record at Green Valley: "The first couple I have married in California." This Mr. Crist owned, and conducted, a hotel in Sebastopol, in which was a hall for dancing. Here Mr. Clifford held services until he could secure a lot and build a church, which was in use in 1867. That year a very excellent revival occurred in Green Valley, in a school house where services were held. In 1868 Green Valley was detached from Santa Rosa, and J. J. Cleveland placed in charge. In 1869, N. Van Eaton. In 1870, W. S. Bryant. In 1871, H. C. Tallman. It was during his pastorate that Guerneville was made a preaching place. In 1874, E. A. Winning. In 1876, R. L. Harford. In 1877, J. Appleton. That year quite a loss was sustained by the organization of a Congregational Church in Green Valley. In 1878, J. L. Burchard. In 1881, J. Smith. The charge had been called one year before, Green Valley and Occidental. Mr. Smith organized three classes for children, from which came 15 members of the Church. During his two years' pastorate dissensions grew out of the subject of holiness, under the lead of Newton and others. In 1883, H. C. Tallman. He had a hard struggle with "come-outers," lost in all about twelve members, but others came to fill their places, and the end was triumph. In 1886 Green Valley only was named, with L. Ewing in charge. In 1888, H. B. Sheldon. In 1889 Green Valley and Occidental were again together, and H. C. Langley was appointed with Mr. Sheldon. In 1890, it was Green Valley alone with Sheldon in charge. In 1891 it was Green Valley and Forestville, with C. F. Coy in charge. In 1892 it was again alone, with Coy in charge. In 1893, F. M. Willis. In 1894, H. C. Tallman. In 1897, C. E. Irons. Members 114, probationers 6, one local preacher, two Sunday-schools, with 80 scholars, two churches valued at $1,950, one parsonage worth $850, paid pastor $600 presiding elder $40, bishops $4, raised for missions $4.

Los Angeles Circuit was a region of uncertain dimensions, to which A. P. Hendon was sent. He reported 54 communicants and 80 scholars in Sunday-school. It was then left off the list of appointments, no doubt appearing under another name.

The same may be said of the Stockton Circuit, though it is certain it embraced French Camp. In 1869, J. H. Jones. In 1870, J. Appleton. In 1872, G. B. Bowman. In 1874, it was left to be supplied. In 1875 it was supplied by J. W. Rixon. In 1876 it took on some other name, at least there was no Stockton Circuit in the list of appointments.

Silveyville and Capay had W. S. Corwin for pastor. This was a part of the old Cache Creek Circuit. In 1858 a few persons organized a Church under the pastoral supervision of J. W. Leach, the local preacher, afterward in the conference. The Church consisted of J. W. Leach, John A. Leach, Marion Leach, Ellen Toxill, Emily West, Charles West, Charles K. Seeley, Salina Seeley, John Reed, Joseph Reed, E. B. Reed and Wm. Reed. They held their meetings in a school house, a little more than one mile from Silveyville. In a year they had increased to about thirty. In 1863 G. W. Murphy was appointed as a supply. The historian says he "was a man of robust constitution, fiery disposition, and radical in his views. A man for the times." In 1864 Henry Houlet was the supply. In 1865 it became a part of the Binghampton work, and was never a separate appointment thereafter, until 1868, when W. S. Corwin was in charge. In 1870, C. G. Belknap.

W. Angwin was appointed to Relief Hill and Eureka in 1868, and that charge had quite a history. Either Angwin did not go, or he was changed before the end of the year, for G. G. Walter reported it at the next conference. It then had 21 communicants, 30 scholars in Sunday-school, and a church valued at $450. The supply for 1869 is not named in the minutes. In 1870 it was supplied by C. A. Leaman. In 1871 N. Van Eaton. In 1872 it was left to be supplied. In 1873, W. B. Priddy. In 1874 it was left to be supplied. In 1875 it was not in the list of appointments.

Petaluma Circuit was made a charge this year with J J. Cleveland pastor. He remained two years and then reported 50 communicants. It was left to be supplied in 1871, and then is dropped from the list.

There was a Berryessa on the Petaluma District as well as on the San Francisco. It was supplied this year by M. Morris. In 1870, J. Green. In 1871 it did not appear in the list.

The history of our Chinese work properly comes in at this place. It deserves a whole volume, and it is to be hoped that some one will undertake to do that work. Here we can of necessity only give a few outlines. The information given is much of it from the pen of Mrs. Gibson, to whom the quotations must be credited. Though Chinese began coming to this State very soon after the discovery of gold, nothing worth naming was done for their evangelization until the year now under consideration. There was an impression among the ministry that something ought to be done, and resolutions were again and again passed to that effect. There was one thing imperatively needed, and that was a man who would make it his own especial work. The man came in the summer of 1868. Otis Gibson was sent by authority of the Missionary Society and the appointment of Bishop Thompson, whose observations in the country had led him to take a lively interest in the introduction of missionary labors among these foreigners.

"Otis Gibson was born in Moira, Franklin County, New York, Dec. 8th, 1826. His parents and grand parents were of good New England stock, and honored members of the Methodist Episcopal Church. The sudden death of his brother when Otis was thirteen or fourteen years of age, turned his thoughts to spiritual things, and he gave his heart to Christ. He felt called to preach, but had marked out for himself the study of law. The call seemed imperative, and he at length yielded his will to the Spirit, and, as well as he could, began to prepare for his life work. He labored on the farm summers, taught district school winters, and took a turn spring and fall at the Franklin Academy. Before he was twenty years old he was licensed to exhort. When he was twenty-two years old he entered Dickinson College. He was without means, but had a brave heart and a determination to secure a collegiate education." After one year he was obliged to return home with what the doctors called chronic disease of the lungs. He had overtasked his strength. He remained one year in useful work, and then returned to the college. He graduated in 1854, and was immediately selected as a missionary to Foochow, China. Previous to his departure for his field of labor he married the woman who so faithfully shared his toils, and has survived his death. He reached his field of labor in August, 1855.

Up to that time there had not been a single convert to Christianity in our mission, though it had existed for about six years. He set about his work with his usual zeal, and lived to see converts to the cause he represented. An incident will serve to show the spirit of this man of deeds. "He could neither sing nor play, but was anxious that his pupils should learn to sing Christian hymns. He requested one of the members of the mission, who was an accomplished musician, to teach them. After a few attempts he told Mr. Gibson that he could not, as their efforts would drive him insane. Mr. Gibson then spent all the moments he could spare in picking out a few tunes on a melodeon. Then he called up the boys to take singing lessons. His efforts were rewarded, after long and patient teaching, in seeing them in the choir and leading the congregation in hymns of praise." He was further rewarded in knowing that from that school for boys, over which he had been placed, came some of the most useful members and preachers in China. With all his other cares he gave considerable time to literary pursuits. One work of his has been extensively used in all the Chinese missions; this was a full list of references to the New Testament.

After ten years of labor in this field he returned to America and entered the pastorate. He was always longing for such work, as he often said to his more intimate friends. But his value was too great in mission work to escape the eyes of the appointing power. He was dragged from his pleasant work among the friends and neighbors of his youth, and sent to take charge of the new mission on the Pacific Coast. Here he had to learn a new language, that of Foochow being no help to him among the Chinese in California. He once said to the writer that he could have learned the Cantonese dialect sooner if he had never learned that of the people of Foochow. While engaged in mastering the language he was also active in introducing Chinese Sunday-schools in churches all over the State. The Chinese were very anxious to learn to read the English language, and such knowledge was of priceless value in bringing about their Christianization. At the end of the first year Dr. Gibson reported ten or twelve such schools in our own Church, and six or seven in others. Considering the prejudice which had to be overcome, and the apathy that had to be removed, one can easily imagine the amount of preaching, lecturing and pleading necessary to secure these results.

Dr. Gibson soon saw that a Home was a necessity to the work, and on representation of the facts to the parent Board, he received the promise of enough to erect a suitable building if he would collect $5,000 toward it in this region. He soon secured $8,000, and the building, numbered 916 Washington street, was the result. It was dedicated free of debt on Christmas Day, 1870. Eternity alone can tell what blessings have come to heathen souls within the walls of that friendly home of the Chinese.

The next step in our Chinese work was to inaugurate measures to rescue women from slavery. Thousands of these were brought to California and sold into the most infamous slavery the world ever saw. To these the stars and stripes—the boasted symbol of liberty—furnished not the slightest protection. Heathen women in slavery died under the shadow of Christian Churches, and no hand was held out to help them. Common humanity could do no less than attempt some process of deliverance. The Women's Foreign Missionary Society was appealed to, but they decided that their constitution would not permit their undertaking any enterprise on American soil. There was one other recourse and that was resorted to, a Society for this express purpose, by those on the ground and acquainted with the facts. In August, 1870, "The Women's Missionary Society of the Pacific Coast" was duly organized in San Francisco. The officers were as follows: Mrs. E. R. Phillips, president; Mrs. E. Burke, and Mrs. R. Bentley, vice-presidents; Mrs. J. T. McLean, corresponding secretary; Mrs. Morrell, recording secretary; Mrs. J. R. Sims, treasurer. There were six other chater members, only three of whom the writer is able to give, Mrs. R. McElroy, Mrs. E. C Gibson and Mrs. Jane Walker.

"Mrs. E. R. Phillips was born in Pennsylvania. Was converted in a Methodist meeting. Her wealthy father was greatly distressed. When she united with the despised Church he turned her out from her home of luxury and ease. Some good Methodist sister gave her a home and she began teaching for a living. She soon married George S. Phillips, a Methodist preacher, who had appreciated her rare culture no less than her fair face and gentle bearing. After Dr. Phillips' death she returned to San Francisco and lived with her daughter, Mrs. Austin Moore. Then she became interested in the Chinese, and began teaching in the Sunday-school and trying in every way to bring them to a saving knowledge of the truth. She was called East to minister to her father, who had long since become reconciled to her. She died a number of years ago, a woman fully consecrated to God."

Of the first wife of John R. Sims, Mrs. Gibson says: "Her name is as ointment poured forth, the perfume of which will last while Methodism endures in San Francisco. A woman of grand executive ability, large-hearted and of tender sympathies. The work among the Chinese appealed to her, and with heart and soul she entered into it. When she was called to her door during the Sand Lot troubles, and was told that her pleasant home would be in ashes some fine morning unless she dismissed her Chinese servant, she withstood the threat, and dumbfounded the intruder by reading him a lecture, and declaring that she would not dismiss her servant, and her home would not be burned. He shrank away like a coward that he was. She died before she was forty years old, missed and mourned by all who knew her."

"Mrs. Mary F. McLean, wife of Dr. J. T. McLean, was our first corresponding secretary. We owe much to her ready pen in appeals for money to carry on the work of the Society. A woman of great ability, of good judgment, fine intellect and education. She was well fitted for a high place among the gifted women of our Church. She was humble and retiring, always thinking others better than herself. It was in her home that she shone with brightest luster. She took the first woman who sought protection of the Woman's Missionary Society into her own family, taught her to work, and devoted her evenings to teach her to read and speak English, and also to teach her that the Bible was the Word of God and the rule of Christian living. Doubtless Jin Ho has greeted her among that multitude which no man can number, of all nations, and kindred, and peoples and tongues, that stand befor the throne. She died in 1896."

"Mrs. Jane Walker, teacher and matron of the girls' school, was born in England, but when a babe, her parents came to the United States, and settled near Rochester, New York. Her father died when she was very young and her mother when she was but thirteen years of age. She was converted in early life and immediately began to work for the Master. She went to Chicago to an older sister, and there met, and married, Lysander Walker, who, after coming to California, became a Methodist preacher and member of the California Conference. Nothing but good was ever spoken of Mrs. Walker while a minister's wife, and to the extent of her ability she was active in Sunday-school and Church work. The sorrow of her life came, and nearly crushed her, but while she felt all earthly supports fail, she but clung the closer to her Savior, and bravely supported herself by her needle. She came into the mission through an inspired thought of Mrs. McElroy. She took up the work with fear and trembling, but became so thoroughly absorbed in her duties that she never flinched or shrank from any part of her work, however disagreeable it might be. The Chinese trusted her and called her mother. With her own hands she administered to the sick in the school and to the Chinese outside. More than once or twice or thrice, I have seen the dying one turn to Mrs. Walker, and while struggling for breath, thank her dear teacher for all her care, and love, and instruction. When in her own last moments she, with fixed gaze, brightened up, and a smile broke over her face, I could but think that perhaps Yoke Yeen, or Ah Moe, or Sing Choy, might have been among those who were sent as ministering spirits, to bend above her dying pillow, and conduct her to the presence of the King. She died in January, 1895."

"Mrs. E. Burke, for many years recording secretary of the Woman's Missionary Society, was a bright, cheerful woman, faithful to her trust, loyal to the work, and kind to the poor and unfortunate. She was eagerly sought for to become a leader in benevolent societies. She died a few years ago."

"Mrs. Serena Goodall, wife of Capt. Charles Goodall, whose name is mentioned with tender reverence by her former associates in mission work, though not a charter member of the Socety, was for more than twenty years its beloved president. She was large-hearted, broad-minded, genial, generous and kind. She was beloved by all who were so fortunate as to know her. She planned wisely for the Society, and the school girls were indebted to her thoughtfulness for many a pleasant outing and picnic, at a time that it was considered perilous to let them be seen abroad. She was intelligent, brave and energetic, and was not ashamed to be known as the friend of the Chinese. She died in 1893. The other charter members of the Society, so far as I know, are still living. Mrs. McElroy was for many years treasurer of the Society, continuing in that office until the work of the Society was adopted by the Oriental Bureau of the Woman's Home Missionary Society." Mrs. L. P. Williams richly deserves mention in this connection, as one of the faithful few whose record is on high as a worker here, and in other fields of Christian benevolence.

And now, what came of this effort to save women from the terrible fate into which the cupidity of some, and the viciousness of others, would have hurled them? First, a word about its legal status. On appeal to the Missionary Committee the work of these women was cordially adopted, and an appropriation made annually for its support. This made the Woman's Society a regular auxiliary to the parent board of missions, and all moneys obtained by these women credited on the regular missionary collections of the several charges. As to results in saving the Chinese women, the inauguration of it was by no means promising. Nearly a year passed after the Home was ready for use before it had an inmate. In October, 1871, Jin Ho was rescued from the bay, where she had cast herself in despair, attempting suicide. She was taken to the Home, and cared for until married to a Christian Chinaman. She died about seven years later, having led a faithful, consistent life. From that time they began to come more frequently. Over four hundred have been saved by this enterprise. One hundred and fifty of these have been baptized and received into the Church. Out of these some have become Bible readers, others teachers, and still others interpreters and missionaries, to their country women, either here or in their native land.

As for Dr. Gibson's further efforts in the Chinese mission, we shall see much of it in the reports of work and workers, for Churches have been formed, preachers admitted to the conference, and yet many of the fruits of the mission have returned to their native land, some to engage in Christian labor where we have no missionaries, but where others have.

There is a phase of this work that we must take space to consider. The time came when the life of our missionary was in danger. The mission building was mobbed. Windows were broken, stones were thrown into the rooms, and all manner of threats made by the howling mass without. The conduct of Dr. Gibson was dignified and fearless. He was ready to die at his post, but not ready to surrender the rights he held as an American citizen to the claims of foreigners who never learned in their own country, or from the Church in which they were raised, the first lesson of civil liberty. He was a broad-minded man; he knew the difficulties of unrestricted importation of Chinese labor, and was not opposed to decent measures for preventing their coming to these shores, but he would give his life in defence of the men who had come under treaty stipulations, and whose only offence was one every Californian had committed—going where openings promised remunerative returns of labor.

The strain of toil, and the abuse heaped upon him, at last undermined his health. November 10th, 1884, he was stricken with paralysis. For two or three months he hoped that he might resume his work in time, but other complications set in, and he knew that he must die. Then occurred one of those remarkable experiences that sometimes happen to the best of God's children. For nearly two weeks it seemed as though the powers of darkness had been let loose upon him. It was only in seeming, for the everlasting arms were about him and triumph came gloriously. He was able to say from his heart, "Thy will be done." When all ready to go he was most wonderfully spared. With peace in his heart that passed all understanding the Christian hero waited for his crowning. He waited a long time, even years, but deliverance came on the 25th day of January, 1889. He was only 62 years old. Would that he might have fought the battle longer, for such soldiers are scarce.

The mission was very fortunate in securing the services of Frederick J. Masters. He was born in 1851 in Evesham, England, near Stratford-on-Avon, the home of Shakespeare. Soon after graduating from Richmond College, he went on a mission in Canton, China. Here he married Miss Galbraith, also a missionary, but of the Presbyterian Church. Dr. Masters became a great scholar in the Chinese literature and language. A man gifted in oratory and writing, he could have made his mark in any field of English labor. He commanded the respect of all. His labors were appreciated by the secular press. Overworked, he went to his old home in the summer of 1899, and saw his aged mother and other relatives. His letters, written during his absence, were specimens of the highest type of literary ability. He returned but little improved in health. He went at his work when he should have had further rest. Still, no one dreamed that the man of such a noble physique, the very picture of health a few years ago, could be near his end. But so it was. He died at his home in Berkeley, Jan. 2d, 1900, lamented by all.

In 1871 we find the first report of members in the mission. A small beginning, only four in full connection, and two Sunday-schools, with an aggregate of 100 scholars. In 1872 the number had increased to 9, but a year later there were only 8, with 3 probationers. In 1874 there were 18 in full connection, 3 probationers, and one local preacher. The growth since then has been normal and healthy, though not rapid. In 1884 the first fruits of this mission were admitted on trial in an Annual Conference. Chan Han Fan, a Chinaman, was received into the Puget Sound Conference, and K. Miyama was received into that of California. The latter was no less a fruit of this mission because he was a Japanese. In 1893 the Chinese work was set apart in a separate district. In 1894 the first probationer was received into the California Conference, although local preachers had been employed as supplies for several years previous.

Our history closes with a Chinese district, having six appointments, one member of conference and two probationers, while in the Church at large there were 174 members, 37 probationers, 4 local preachers, five Sunday-schools having an aggregate of 264 scholars, and this Church raised for missions $367.

CHAPTER XXIV.

1869.

The Seventeenth Conference.

This Conference was held in Napa, Bishop Kingsley presiding. In order to favor the Bishop's visit to Asia, the session began on the 26th of August, nearly two weeks earlier than usual. It must be remembered that the Bishop never returned from this trip, but died in Syria, where his body now lies. The conference closed on the 31st of the same month. H. B. Heacock was elected secretary. We received $30 from the Chartered fund, which when reduced to a gold value amounted to $23.75. The following Chinese were transferred to this conference in order to be elected to deacon's orders: Hu Po Mi, Hu Sing Mi, Hu Song Mi, Sung Ching Sing, Tek Ing Kuang, Sin Sek Ong, Le Su Me, Sing Meng Chich, Ung Sek Sing. They were all re-transferred except Tek Ing Kuang, who remained a member of this conference, until one was formed in Foochow. M. C. Briggs and E. Thomas were appointed to bear fraternal greetings to the Pacific Conference of the Church South, the first instance of the kind in our history. The reported vote on lay representation, on the part of laymen in the bounds of the conference, was as follows: For lay representation 937, against lay representation 438. The conference vote on the same subject stood 68 for and 18 against. R. B. Schofield was elected deacon under local preacher's rule.

Statistics.—The membership of the conference at the close of the session was 107 in full connection, and 14 probationers. The churches showed a membership of 5,199 in full connection, 783 probationers, and 93 local preachers. There were 93 churches valued at $490,050, and 55 parsonages valued at $55,250. Raised for Conference Claimants $618.20, for missions $3,957.79, for Church Extension $248, for tracts $88.32, for Bible Society $990.22, for Sunday-schools $95.35. There were 146 Sunday-schools, 1,216 officers and teachers, and 8,707 scholars. We received $3,000 from the missionary society for the English, and $2,650 for the German work.

G. Clifford was placed on the Petaluma District this year, and J. McKelvey on the Humboldt. No other district changes. The pastoral charges numbered 113.

Edelbert S. Todd came to us from China where he had been a missionary for a few years preceding. He joined the New York Conference in 1867, and in 1883 was transferred back to work in that city. He was a very successful pastor, and his departure was much regretted.

A. M. Hough had been a missionary in Montana before coming to California. When the conference was divided he was in the Southern part of the State and so fell into that conference. The interest he has taken in providing for Conference Claimants, have greatly endeared him in the eyes of his brethren there. He was a man of good education, fine abilities, and is remembered pleasantly by his brethren in the old conference.*

Andrew J. Nelson was born in Rushville, Ohio, July 30th, 1828. Having made choice of a profession, he went a full course in the Ohio Wesleyan in order to fit himself for the study of law. Helping himself financially by teaching, he was in Cedarville when Dr. Dennett was pastor of the church in that place. In a gracious revival which occurred there, he was converted and joined the Church. He immediately felt called to preach the gospel, and all his plans in life were changed. He went to the Northwest, and in 1855 was received into the Wisconsin Conference on trial. His first appointment was St. Anthony's, Minnesota. Dr. Dennett says his "Minnesota ministry reads like a romance. Rev. Chauncey Hobart, the Minnesota Conference historian, makes frequent mention of Dr. Nelson, and the part he took in the moral and religious development of the Northwest. In 1858, with others, he headed a band of enlisted men against the Indians, and by quick and energetic action averted much bloodshed. It was in this campaign, while he was preaching an impromptu sermon from the saddle at Belle Prairie, that Thomas Harwood, who has done such heroic work in New Mexico, surrendered himself to the work of the Lord." Dr. Nelson continued in the regular work as professor, or pastor, or presiding elder, until 1893, when he was transferred to the Arkansas Conference, and stationed at Brownscome Memorial Church in Ft. Smith. He returned in 1895 and died in San Francisco, August 12th, 1897. His wife, formerly Miss Patterson, is left to mourn his loss. Few minds of greater acuteness have been in the ministry on this coast. He was moreover a true friend, a loyal Christian, and a faithful husband and father.

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*Since deceased

George Newton came to us from the North Indiana Conference, which body he joined in 1861. In 1876 he withdrew from the Methodist Church and became a minister of the Reformed Episcopal Church. He made an effort to organize a Church of that denomination, but failed. In 1878 he returned to the conference, being received on his credentials from the Reformed Episcopal Church. About two years later he became president of a State association for the promotion of holiness. In 1882 he took a supernumerary relation to the conference, after which he gave his whole time to the work of the association. In 1883, contrary to his wishes, he was put upon the effective list, and rather than take work, he located. In 1886 he held revival services in Eureka contrary to the expressed wishes of the pastor of the Methodist Church, C. E. Rich. The latter named went through the proper disciplinary steps, and then preferred charges. He was tried in Alameda, where at the time he held his residence. He was found guilty as charged, and refusing to promise a discontinuance of his practice of holding meetings contrary to the express law of discipline, he was expelled. He appealed to the next session of the Annual Conference, but the verdict and penalty were confirmed. His labors in California soon closed, and his after history does not belong in these records.

A. K. Crawford was a graduate of the Wesleyan at Middletown, and also of the Concord Biblical Institute. He joined the New York East Conference in 1860, and was transferred from that to California. He remained in the work until 1883, when he was transferred to the Oregon Conference. Three years later he located and returned to California. Soon afterward he joined the Congregational Church. He died near the time when this history closes.

Alexander Barris was born in Chautauqua County, New York, November 28th, 1814. He was converted in early life. Attended Allegany College, but did not graduate. Was admitted on trial in the Erie Conference in 1839. He was not in effective relation to this conference at the time of his transfer, but was transferred by request of the California Conference on account of the interest he took in the University of the Pacific. The only appointment he ever received in this

State was to the position of local agent of that institution. In 1874 he was given a supernumerary relation to the conference, and in 1887 he was superannuated. He passed peacefully to his rest at Cottage Grove, near San Jose, November 17th, 1899. W. T. Mayne, who spent much time with him in his last sickness, says of him, "Through his long and terrible sufferings he murmured not, and kept his heart ~~in~~ sympathy with the living present. Glad to see his friends when they called, he willingly excused those who did not come."

Besides the transfers above named, Richard M. Hammond was re-admited as an elder. He came to us from the Canada Wesleyan Conference, which body he joined in 1850. He located in 1872.

Eight probationers were received at this conference. John Appleton has ~~been~~ a faithful worker. He is well known over most parts of the conference. After twenty-nine years of service he was given a superannuated relation to the conference in 1896.

William C. Damon was a man of good education, whose work in the conference was mostly in the Napa Collegiate Institute. He was a professor in that school for about nineteen years. In 1870 he was appointed a missionary to Utah. At the conference of 1891 his character passed as usual, but the writer is unable to find what became of him after that time. As he was no longer on the conference roll it is presumable that he was transferred to some other conference.

Moses P. Farnham was discontinued at the end of two years.

William Inch was a native of Cornwall. A young man of great promise. The second year of his probation he died, greatly beloved by all who knew him.

The preachers at Downieville and Grass Valley in the early days had good occasion to know Solomon Kinsey. He was a layman that could be relied upon. He had had convictions of duty concerning the ministry, and had made some preparation therefor, but he preferred a layman's burden, which he carried right royally. In 1868 he was in a prosperous business in Grass Valley, but certain questions of conscience arose between him and his partner, and not being able to agree, he sold out at a sacrifice, and moved to Napa. His thoughts again turned to the duty he would gladly omit, and his wife, a most excellent woman, urged him to take it up, and he did. For thirty years he has been a man of one work. His wife left him for the better land many years ago, but he brushed away the tears and went right on with his work. Who lives long in any part of the region covered by the California Conference will see the steps of Solomon Kinsey not far away.

Richard Kernick was received into full connection in 1871. In 1873, under the name in the minutes of R. Renwick, no doubt a clerical mistake, he located.

John H. Peters was a native of Cornwall, and a young man of promise. He married Miss King, formerly of Iowa Hill. In the division of the conference he became a member of the Southern branch.

In November 1865 there was a flood in Marysville. Boats could go up and down D street, and enter the finest stores. The flood and Mrs. Wm. Gummow gave us two valuable Church members, one of whom became a preacher. It happened on this wise. The water was so near Mrs. Gummow's door that a boat was hitched to her fence. Two young men emerged from the boat whom she saw to be Englishmen, and badly the worse for liquor. She thought to warn them and said, "Take care you young Englishmen, you have too much liquor aboard to be running a boat." One of them, Wm. Lea by name, said, "You are an English woman, let me shake your hand and think of my mother." His request was granted, and another asked. "When you are sober come and see me." "May I bring my friend with me?" "Certainly I shall be glad to see you both." They soon came, and were not allowed to leave until they had promised to go to class-meeting the next night. They were there, serious and inquiring. Lea was a backslidden Methodist, and his friend Robert Roberts, was a backslidden Congregationalist or Independent. Roberts soon became superintendent of the Sunday-school, and later was licensed to preach. In 1869 he was received on trial in the conference, having already made a good record as a supply. He was never received into full connection, heart disease had marked him for a victim, but while he lived he did good service for the Master, and then went home gladly. He died May 18th, 1871.

Of new charges this year we have several to notice. Bernal and School House, to which J. H. Owens was appointed, were places near the city of San Francisco, perhaps in part or whole, within the corporation. Seven communicants were reported at the end of one year, and a Sunday-school with 22 scholars. Bernal does not appear again in the list of appointments, but School House was added to Mission Street in 1870. This is the last we hear of it.

Livermore and Amador have been seen among the appointments before, but not in this relation to each other. The first authentic account of preaching in Livermore was by a man named T. H. Tooker, who it seems organized a class of which his son-in-law, John Manzer, B. F. Brannan, A. A. Overacker and wife, and a Mr. Scott, were members. This was about 1867. In 1868 it was with Lafayette, and R. Kernick was pastor. In 1869, G. B. Bowman. In 1870 it stood alone with I. J. Ross in charge. In 1871-2 it was left to be supplied, and no reports were made at the end of those years. In the Spring of 1873 E. A. Winning moved into the valley on account of health, and as soon as able began preaching in Livermore. He was regularly appointed to the place at the next conference. His work also included Pleasanton, and these two towns have been Methodistically together during much of their history.. Mr. Winning preached in a hall over a saloon, in a building that was long ago burned. Soon after a Presbyterian Church was organized. There was strength sufficient to build one church, and not enough for two. It was agreed that the church should belong to the Presbyterians, and that the Methodists should have the use of it two Sabbaths in the month. This worked well for a time, but a few years later the agreement was forgotten, or at least ignored. In 1874, E. A. Wible was pastor. In 1875, E. M. Stuart. In 1876, J. A. Bruner. The place was then abandoned until 1882, when another sick Methodist preacher found his way to the beautiful Livermore Valley in search of health. It was J. H. Bacon, a deacon of the Rock River Conference, who now began to preach in Livermore. At the conference of 1882 he was appointed to the charge known as San Ramon and Pleasanton. But he included Livermore in his plan. Meantime he reorganized the class, now consisting of Charles Bales and wife, Joseph Thompson and wife, Mrs. Celia Bacon, wife of the pastor, and B. F. Brannan, who joined on probation. Dr. B. C. Bellamy and family soon moved in and greatly strengthened the Church in every way.

The society now began to plan for a church. A large lot for church and parsonage had been given by W. M. Mendenhall in 1870. It was some time before the enterprise was fairly under way. Much opposition was manifested toward it, and the society was too weak to hasten on an outlay so great as they felt was needed. In 1883 the charge was made a station with E. A. Winning pastor. The church, already well begun, was completed and dedicated January 13th, 1884, Dr. Jewell officiating. The church with its furnishings cost about $3,100. Of this amount the Church Extension Society gave $250 and made a loan of a like amount. The balance was all provided for on the day of dedication. A parsonage soon followed, but the Church became seriously embarressed with debt. The last of these burdens was cancelled in 1890, when Dr. Haswell was in charge. The board of trustees, duly incorporated under state law, taking the name of Asbury Methodist Episcopal Church, were E. B. French, president; Joel M. Jones, vice-president; B. C. Bellamy, secretary and treasurer; G. M. Meese and J. D. Smith were additional members. We have only space to add the succession of preachers and a few statistics of this Church. In 1886, S. Kinsey. In 1888, C. S. Haswell. In 1891, J. L. Trefren. In 1892, J. W. Ross. In 1893, J. Stephens. In 1895, J. R. Wolf. In 1896, M. H. Alexander. He reported in 1897, members 50, probationers 2, scholars in Sunday-school 89, one church valued at $5,000, one parsonage valued at $2,000, paid pastor $900, presiding elder $50, bishops $10, raised for missions $20.

Hollister and Salinas were together this year and W. Gordon was in charge. Leaving Salinas for future consideration, we note as much as possible in regard to Hollister. During Mr. Gordon's pastorate a parsonage was erected which he reported worth $800. In 1870 it was supplied by H. C. Graham. He made no report, and the next year it was left out of the list. In 1872, W. C. Curry. He reported 81 communicants and a parsonage valued at $1,200. In 1873, D. A. Dryden. In 1875, G. O. Ash. At the close of his pastorate he reported a church worth $3,700, but no parsonage. In 1877 it was supplied by A. C. McDougall. In 1878, C. E. Rich. In 1879, S. Jones. In 1881, J. E. Wickes. In 1884, S. H Rhoads. In 1885, W. B. Priddy. In 1887, J. P. Macauley. In 1889, A. C. Duncan. In 1891, W. Dennett. In 1895, W. M. Woodward. In 1897, C. S. Morse. At this time there were 163 members, 15 probationers, 1 local preacher, 102 scholars in Sunday-school, two churches valued at $4,000, one parsonage valued at $1,800, paid pastor $1,030, presiding elder $50, bishops $3, raised for missions $13.

Compton now appears as a charge for the first time. J. Corwin, pastor. He reported 120 communicants and a parsonage valued at $500. In 1870, A. Bland. He reported an increase of members and a church valued at $1,500. In 1872, C. W. Tarr. In 1874, M. M. Bovard. He was re-appointed in

1875 and went with it into the Southern California Conference.

San Diego was visited by R. R. Dunlap in 1854, and later in the same year by A. Bland. When the Church was organized we know not. D. A. Dryden, in 1869, is the first man whose name we find as pastor of that Church. He reported 39 communicants, a church valued at $2,000, and a parsonage worth $400. In 1870, W. Inch. He died during the year and J. R. Tansey filled out the balance of it. In 1871, J. E. Wickes. In 1873, G. S. Hickey. In 1875, J. L. Mann. This ended the connection of that charge with our conference.

Elk Grove was an appointment on the Sacramento River Circuit until 1869, when it became a separate charge with J. M. Hinman, pastor. He reported 30 communicants, and a parsonage valued at $100. In 1871, W. S. Corwin. In 1873 it was called Elk Grove and Saulsbury, with R. W. Williamson in charge. In 1875 it was supplied by G. S. Starr. In 1876, R. M. Kirkland. At this time there was a church valued at $2,500. Also a parsonage valued at $800. In 1877, S. H. Todd. In 1879, A. K. Crawford. In 1881, W. B. Priddy. In 1883, J. B. Chisholm. In 1886, H. C. Tallman. In 1887, W. D. Crabb. In 1889, S. H. Rhoads. In 1891, F. E. McCallum. In 1892, C. S. Haswell.. He was re-appointed in 1893, but died before he reached the charge. B. F. Van Deventer was pastor that year. In 1894, J. W. Buxton. In 1895, A. C. Duncan. In 1897, J. W. Kuykendall. Members 80, probationers 3, scholars in Sunday-school 150, one church valued at $2,500, one parsonage valued at $2,000, paid pastor $900, presiding elder $65, bishops $6, raised for missions $30.

Relief Hill, North Bloomfield, Moore's Flat, and Graniteville, are contiguous, and at this writing are in one charge. The principal appointment, and the only one having a Church building, is Relief Hill. We are able to get at a little of its history before it was set off as a charge in 1868. In 1858 Elijah Penrose settled in Relief Hill. His family from England, joined him in 1861. Services were occasionally held in his house by local preachers and pastors of neighboring churches. In 1863 it was regularly visited by C. Anderson, pastor at Moore's Flat. It was about that time that the church now in use was built. William Penrose, and L. R. Reasoner were the local preachers residing there, and services were conducted by them. Then for several years it was only left to be suplied.

Cherokee had been a part of other circuits for some years, when in 1869 it became an appointment, with J. Baldwin, pastor. He reported 38 communicants, and a parsonage worth $300. In 1870 it was Cherokee and Oroville, supplied by C. A. Leaman. In 1872 it was supplied by J. B. Hartsough. In 1873 it was Cherokee Circuit, supplied by E. Hoskins. In 1874 it was simply Cherokee, and was left to be supplied. In 1874 it was not named. Perhaps it was embraced in what was called Chico Circuit.

Yuba City, near Marysville, had been an appointment on the Butte Circuit some years before it was made a separate charge. In 1869 it was left to be supplied, and the writer thinks it was supplied by E. Kellogg, whose pastorate continued until 1872, when it was again placed on the Butte Circuit. In 1870 there were 33 communicants, 70 scholars in Sunday-school, and a church valued at $3,000. In 1873 it was alone, with J. W. Bluett in charge. In 1874, S. Kinsey. In 1875, I. N. Pardee. In 1876, J. H. White. In 1877, S. M. Woodward. In 1879, G. G. Walter. In 1882, it was supplied by T. S. L. Wallis. In 1884 Franklin was added, Wallis still being in charge. In 1885, W. J. Peters. In 1887, H. C. Tallman. In 1891, G. Clifford. In 1892, C. E. Rich. In 1893, A. S. Gibbons. In 1894, A. C. Duncan. In 1895, J. W. Buxton. His pastorate closed our historical period. Members 60, probationers 1, 120 scholars in Sunday-school, one church valued at $2,500, one parsonage valued at $2,500, paid pastor $800, presiding elder $52, bishops $5, raised for missions $26.

Bear Creek to which J. W. Hines was appointed, was on the Stockton District, probably in the region afterward covered by the Southern California Conference. Mr. Hines made no report at the end of the year, when it was left to be supplied. In 1871, J. H. Vincent. He reported 16 comumnicants, 58 scholars in the Sunday-school, but no Church property. In 1872 it was dropped from the list.

CHAPTER XXV.

1870.

The Eighteenth Conference.

This conference met at Stockton, September 14th, and adjourned on the 19th. Bishop Ames presided for the third and last time. H. B. Heacock was elected secretary. Chaplain McCabe was there in the interests of the Church Extension Society, and there was need of it, for our contributions had been very small to so great a cause. Nothing of especial interest occurred during the session, and with Bishop Ames' known skill in expediting business, this was an unusually brief conference.

Statistics. The conference roll at the close of the session showed 106 members in full connection, and 11 probationers. The Church at large had 5,815 in full connection, 951 probationers, 103 local preachers, 97 churches, valued at $534,400 68 parsonages, valued at $66,850, collected for Conference Claimants $916.53, for missions $2,116.06 from Churches, and $651.05 from Sunday-schools, Church Extension $297.88, for tracts $86.75, for Bible Society $456.15, for Sunday-schools $136.97. The number of Sunday-schools reported was 140, officers and teachers 1,386, scholars 9,739. The conference received $30 in currency from the Charter Fund, and $9,500 from the Missionary Society. Of this last amount, $4,000 was for English work, $2,500 for German, and $3,000 for Chinese.

The Santa Clara District was discontinued this year, the lower part of it being placed in the Los Angeles District, which also took in the lower part of the Stockton District, and was placed in charge of J. Corwin. The upper part was placed in the San Francisco District, of which J. W. Ross was presiding elder. Mt. Shasta was added to the Marysville, the Humboldt put in charge of P. L. Haynes. There were 111 pastoral charges.

E. M. H. Flemming joined the Indiana Conference in 1850, but afterward became a member of the Des Moines Conference, whence he came to this. He remained but one year, and then in 1871, returned to Des Moines.

Hu Sing Mi was a native of Foochow, China, and came to help Dr. Gibbons in the Chinese mission. He soon became discouraged on account of the fact of the Chinese here speaking a language utterly unintelligible to him, and the existence of various prejudices. Mr. Hu returned to China in 1873. While going up the river Minn on which the city of Foochow is located, a man that knew his worth, offered him $100 per month to become his clerk and interpreter. The position, though hard to fill, was perfectly honorable for a Christian to accept. But Hu answered the man substantially in these words, "God has called me to preach the Gospel, and if you were to offer me ten times as much, I could not accept it." And so he went into the itinerant ranks, where he knew he would never receive as much in a whole year as this man offered for one month. He died in the work about the time this history closes.

John Luther Burchard came to us from the Church South. He was the first to cross the gulf, which, wide when the first missionaries of that Church came in 1850, grew wider still until the cause of the difference was removed by the abolition of slavery in every state of the Union. He was born in Newcastle County, Delaware, February 25th, 1824. He was converted in 1837, while residing in Pennsylvania. To the Church vows he then assumed he has ever been faithful. He joined the St. Louis Conference in 1847, and came to California in 1860. After ten years of hard and able work in the Pacific Conference, he joined our Church, and received a hearty welcome, for his past record was without blemish. Mr. Burchard spent eight years in the presiding eldership of the Church South. He has received into the membership of the two Churches not less than 6,000 persons. His work among the Indians of this State was phenominal. He still lives, and the companion of his toils lives too, and we hope they may long continue to live to bless the Church.

Thomas Cookson was a transfer from the East Maine Conference, which body he joined in 1854. He located in 1875, and died in Modesto several years later.

G. C. Belknap was received into our conference on a certificate of location from the Oregon Conference, which body he joined in 1854. By the division of the conference he became a member of the Southern branch.

Four probationers were received at this conference. Oliver

S. Frambes is elsewhere considered. His work in this conference was mainly in connection with the University of the Pacific. He and his accomplished wife have been doing effective work for many years in connection with the Southern California Conference.

George O. Ash was duly received into full connection, and continued in the work until 1883, when he was transferred to the Columbia River Conference. He was re-transferred the next year, but owing to poor health, he was given a superannuated relation. This was changed to supernumerary in 1889. During all these years he resided in the bounds of the Columbia River Conference. In 1892 he returned to California, and his health having improved, he was made effective. He was in the pastorate at the time when this history closes.

J. L. Broaddus was never much known by members of the conference, except those in his immediate neighborhood. His poor health kept him from conference sessions. We was born in Madison County, Kentucky, November 18, 1824. He was converted when fifteen years old. He came to California in 1850. In 1855 he was married to Miss Jane M. Broaddus, a native of the same county with her husband. She died less than one year before his death. He was licensed to preach in 1860, and supplied work some time before joining the conference. He was placed on the supernumerary list in 1878, and died August 21, 1886.

Elmer M. Stuart was born in Machias, Maine, June 4, 1843. In 1863 he came to California; was licensed to preach in 1870, and joined the conference the same year. In 1873 he married Miss Ella Ray of Jackson. He died at his post of duty, in St. Helena, after great physical sufferings, April 15, 1888. A generous friend, a loving father and husband, a faithful Christian, an able minister, he was cut down in mid-manhood.

In the winter of 1854-5 the writer spent a Sabbath in a place called "Hill Town," not far from the ford across the Salinas river, where the stage road from Monterey to San Jose came out into the beautiful plain, then covered with wild cattle. A few families were living there at the time, attempting to carry on farming in a somewhat extensive manner. A funeral sermon had been preached, perhaps, before then, by Colin Anderson or Hiram Van Gundy, for both were present. We have seen how a spot lower down the river was made a preaching place in 1858, or earlier. Salinas City sprung up on the railroad, and after a few years became the point of especial interest in the valley. W. C. Curry was the first pastor who gave his whole time to this work. He reported 52 communicants and a parsonage valued at $800. In 1872, A. P. Hendon. In 1873, G. O. Ash. During his pastorate a church was built. It was dedicated by Dr. Jewell, February 28, 1875. At the conference following E. A. Wible was appointed. In 1876, A. M. Bailey. In 1877 it was supplied by A. C. McDougall. In 1878, E. Jacka. In 1879, A. S. Gibbons. In 1881, A. K. Crawford. In 1882, J. F. Holmes. In 1883, S. H. Rhoads. In 1884, J. F. Holmes. In 1885, J. H. Wythe, Jr. In 1887, A. C. Duncan. In 1889, C. G. Milnes. In 1893, H. Copeland. In 1896, J. W. Bryant. During this pastorate the old parsonage was sold, and a new one of nine rooms erected. Members, 80; probationers, 6; scholars in Sunday-school, 60; one church, valued at $3,000; one parsonage, valued at $2,100; paid pastor $953; presiding elder, $45; bishops, $9; raised for missions, $72.

Ellis was a village on the railroad west of the San Joaquin river. G. B. Bowman was here two years and then the place was abandoned. It is not a "deserted village" merely; the village itself has disappeared. The cars pass the place without stopping.

Indian Springs is a place near the old mining town of Rough and Ready, about four miles from Grass Valley. It had been a part of a circuit for years before it became an appointment. In 1870 W. S. Corwin was appointed. He reported 86 communicants. In 1871, T. Cookson. In 1873, H. J. Bland. In 1874 it was left to be supplied. In 1875 it was supplied by W. A. Cheney. In 1876, J. J. Harris. In 1879, B. F. Rhoads. In 1880, G. R. Stanley. In 1881 it was supplied by C. H. Darling. In 1882, E. Smith. In 1883 it was supplied by William Harvey. In 1884, supplied by C. H. Darling. In 1885 it was supplied by L. B. Hinman. In 1886 it was left to be supplied. In 1887, J. H. Jones. In 1890, E. Smith. In 1891 it was supplied by John T. Vinyard. In 1892 it was supplied by Thomas Murrish. In 1895, supplied by W. E. Golding. In 1897 it was supplied by W. S. Withrow. Members, 28; probationers, 2; local preachers, 2; scholars in Sunday-school, 17; one church, valued at $800; one parsonage, valued at $500; paid pastor $458; presiding elder, $41; bishops, $2; raised for missions, $11.

Cambria, in Southern California, was given to A. P. Hendon. He reported 20 members. It was then left off the list until 1874, when it was left to be supplied. In 1875 it was supplied by C. G. Belknap, and it then went out of the conference.

Bangor, with E. Paddison to supply it, made no report at the next conference. It was not on the list for 1871, but the next year it appears with H. P. Blood in charge. He reported 43 communicants. It was then left off the list. Probably assigned to some other work.

Bolinas is at this writing a part of the Olema Circuit, and these two places have been together most of the time they have had a history. It was called Bolinas Circuit in 1872 and was supplied by John McIntire. In 1873 it was left to be supplied. In 1877 it was an appendage of San Rafael. In 1878 it was alone with W. M. Woodward in charge. In 1879 it was supplied by Silas Belknap. In 1880 it was supplied by N. Burton. In 1881, J. J. Cleveland. In 1882 it was Bolinas and Point Reyes, with M. H. Alexander in charge. In 1884 it was Bolinas and Saucelito, with F. M. Pickles in charge. In 1885, C. E. Pettis. In 1887 it was left to be supplied. In 1888 it was supllied by W. E. Reed. In 1889, C. F. Coy. In 1890 it does not appear, but Olema does, with C. F. Coy in charge. This indicates a change of name rather than of work.

Winsor, on the present Napa District, became a separate charge this year, and was supplied by W. Butt. He reported 19 members, a church valued at $2,300, and a parsonage valued at $200. In 1871 it was again supplied, but by whom can not be stated. In 1872 it was Winsor and Alexander Valley, with G. McRae in charge. In 1873 it was an appendage of Healdsburg, with A. K. Crawford in charge. The next year it was not named. Its next appearance was in 1884, as Winsor and Mark West, and left to be supplied. There was no report of it in 1885, when it was supplied by J. S. Millsap. In 1886 it was alone and left to be supplied. It was reported the next year by A. H. Needham, our pastor at Healdsburg. It was out of the list in 1887, but left to be supplied in 1888. Its next appearance was in 1891, with W. S. Bryant supplying it. In 1892 it was supplied by William Marshall, who was followed by W. C. Robins in 1896. In 1897 it was supplied by S. T. Coons. Members, 40; probationers, 4; scholars in Sunday-school, 85; one church, valued at $800; one parsonage, valued at $700; paid pastor, $393; presiding elder, $18; bishops, $1; raised for missions, $14.

Lower Lake was a part of the Clear Lake Circuit previous to this date. H. D. Bryant remained two years, when it was left off the list. In 1893 it was an appendage of Middletown, had a church building and a small membership.

CHAPTER XXVI.

1871.

The Nineteenth Conference.

This conference met in Sacramento on the 23d day of August, and adjourned on the 29th. Bishop Simpson was assigned to this field, but sickness prevented his coming, so we had Bishop Janes for the third and last time. H. B. Heacock was elected secretary. The conference receivd $30 in currency from the Chartered Fund. The transcontinental railroad brought us some distinguished visitors. Dr. W. L. Harris, then misisonary secretary, after bishop, was present, and spoke for the cause he represented. Dr. Abel Stevens, the great historian, and Dr. Daniel Curry, the distinguished editor, were with us and addressed the conference. The election of delegates to the General Conference resulted in the choice of J. R. Tansey on the first ballot, W. J. Maclay on the third, and J. H. Wythe on the fifth. C. V. Anthony and C. H. Afflerbach were elected reserve delegates.

The most important event of this session was the meeting of the first lay electoral conference ever held in California. It met on Friday the 25th, and was called to order by G. W. B. McDonald of San Diego, who nominated J. M. Moore of Centerville as temporary chairman. J. H. Morgan of Santa Clara was elected temporary secretary. A committee appointed for that purpose nominated the permanent officers as follows: W. H. Rogers of Los Gatos, president; A. Henley of Sacramento, vice-president; D. Tuthill of Santa Cruz, secretary: J. M. Buffiington of San Francisco, assistant secretary. The election resulted in the choice of R. G. Davission of San Francisco and Edward Moore of Stockeon. G. W. B. McDonald of San Diego and E. S. Lippett of Petaluma were chosen as reserve delegates. An elaborate address was prepared and read before the annual conference. It indicated the conservative character of these laymen. They were opposed to any change in the episcopacy or the intineracy. A resolution that the lay electoral delegates ought to be elected by a vote of all the adult members of the Church was tabled by a vote of 19 to 16.

Statistics. The membership of the conference at the close of the session was 107, with 17 probationers. In the Church at large there were 6,015 members, 981 probationers, 121 local preachers, 132 Sunday-schools, 1,461 officers and teachers, 10,102 scholars, 99 churches, valued at $567,800; 70 parsonages, valued at $70,750; collected for conference claimants, $945; for missions—from Sunday-schools, $281.34; from churches, $2,389.85; for Church Extension, $254.40; for tracts, $70.51; for Sunday-school Union, $177.69; for Bible Society, $188.75; Education, $21. We received from the Missionary Society $4,000 for the English work, $2,500 for the German, and $4,000 for the Chinese.

D. Deal was placed on the Sacramento District this year, J. R. Tansey on the Los Angeles and G. H. Bollinger on the German. No other district changes. There were 120 pastoral charges.

Wesley Dennett was our only transfer this year. He was born in Farmington, Maine, August 14, 1828. His parents moved to Ohio when he was but four years old, and there he was raised and educated. When eight years old he was converted and united with the Church of which he has been so long a faithful minister. He finished his education at the Ohio Wesleyan University. In 1851 he joined the Ohio Conference. That year the conference was divided, and he fell into the Cincinnati branch. In 1856 he married Miss Anna H. Powers, daughter of Dr. J. H. Powers, author of a vigorous work on Universalism. The same year he moved to Iowa. Here he filled important places until his transfer to California in 1870. Though his name does not appear in the minutes of 1870, he reached California not long after conference, and took charge of Napa City, in order to release J. L. Trefren for the work of agent of the Napa Collegiate Institute. Dr. Dennett has always been one of the strong men of our conference. He is still doing effective work in the *real* no less than the technical sense of that word. His excellent wife departed this life March 30, 1891, in Modesto, where her husband was stationed at the time.

Andrew McKendry Bailey came into the conference on his credentials as an elder in the Methodist Episcopal Church South. As his name suggests, his parents were devoted Methodists, his father being a class-leader of much usefulness for many years. He was born in Overton County, Tenn., April

5, 1821. His father died when he was very young, and at the age of fourteen he became a member of another household. His opportunities of education were very poor, and such as they were he was deprived of, at least in part, being sent home for some real or fancied wrong, the knowledge of which has been hid from him to this day. He was converted at a camp-meeting when sixteen years old. He had a great struggle, and for a time was in the depths of despair, but, as in all such cases, when his deliverance came it was all the more bright and joyous. He was sitting in the congregation thinking over his lost condition, when the happy thought came to him that Jesus would not stir him up to seek salvation if he had not intended to save him. In an instant his soul was filled with glory. Turning to an unconverted man sitting next to him he said in a voice all could hear, "Jim, I tell you, if you will give your heart to Jesus he will save you." The preacher was in the midst of his sermon, but stopped short, saying that if the Spirit of God was directing the meeting it was time to begin an altar service. Bailey was now the preacher of the occasion, going from one to another, the tears of joy streaming down his face, repeating his brief but effective message, "I tell you if you will give your heart to Jesus he will save you." And many were the saved of that service. He had long promised to give that teacher a sound thrashing if he ever lived to be big enough to do it. Now he sought him and asked what wrong he had done, saying he was ready to ask his forgiveness if he only knew for what he was to ask it. Getting no satisfaction, he set upon him with an exhortation he no doubt long remembered. Mr. Bailey was licensed to preach when eighteen years old, and joined the Kentucky Conference in 1841. At first he did not dare to read a chapter in the Bible, nor a hymn, until he had read it over by himself to see if he could pronounce all the hard words. His success was alike creditable to his own studiousness and to the itinerant system, which, though it may admit men to the ranks with little previous preparation, gives them constant stimulants for study, until they shall become workmen that need not be ashamed. Mr. Bailey came to California as a missionary of the Church South in 1852, and after nineteen years of successful labor in that Church he united with our conference. Having been deprived of the advantages of a good education has rather increased his interest in schools of learning. He has been a zealous and liberal friend of the University of the Pacific for many years.

There were ten probationers received at this time. The first named must not be confused with the bishop, though his name was John H. Vincent. This man did not become a bishop, nor even get into the conference. He remained on probation until 1874, when he was discontinued at his own request in order to go East to attend school. The reader should know that in those days appointing a probationer, or member of conference, to attend one of our schools, was an unheard of proceeding.

Le Roy B. Hinman is a son of J. M. Hinman. Le Roy was received into full connection in 1873, but located in 1875. He has since been in business, though at times he has supplied churches. His name is now on the list of local elders, residing in Sheridan.

Emanuel Hoskins was discontnued at his own request at the end of one year. Theophilus Beaisley was a member of the Australian Conference of the Wesleyan Church. He came with insufficient credentials to be received into the conference at once, so he joined the Church, was recommended for trial, and was received into that relation. The next year Bishop Foster decided that he had not legally joined the Methodist Episcopal Church, and so was not a member of that body, and not being a member of the Church, he could not be a probationer in the conference, hence he was not a probationer, and Mr. Beaisley had nothing whereon to stand. He was a man of excellent abilities, and did one year's successful work in Ione. He afterward joined the Presbyterian Church, and was pastor among them at last accounts.,

Wiliam Angwin has made an excellent record as a pastor and preacher. He generally stays as long in any place to which he is sent as the time limit will allow. He is a native of Cornwall, but was educated in the University of the Pacific.

Henry Churchman and John W. Bolitho were discontinued at the end of one year. Edward Inskip Jones, a son of Seneca Jones, so well known as a layman in San Francisco, and a nephew of Dr. Inskip of evangelistic fame, was a preacher of rare gifts. His sermons were of a high order of excellence. He continued in the work until 1888, when he asked for and received a location. He had been admitted to the bar before he became a preacher. He turned to the practice of that profession, and is at this time a Superior Judge of San Joaquin County. He still holds his credentials as an elder in the Church.

Seneca Jones, a brother of the last named, and scarcely less able as a preacher, is still one of our best known ministers. He married Miss Sewell of Marysville, who has been an efficient helpmeet. He was born in Cincinnati, but came to California when a boy, and was educated in our own university.

James W. Bluett continued in the work until 1882, when he was transferred to the Columbia River Conference.

The name of Thomas C. George appears in the class of the second year. He had been transferred from one of the Iowa conferences as a probationer. He was received into full connection in 1872. Dr. George was born in Mansfield, Ohio, in 1840. When twelve years old his parents moved to Iowa. He entered the Iowa Wesleyan University in 1861, but left it to serve a term in the war as a lieutenant of the 45th Regiment of Iowa Infantry. Returning, he graduated in 1867. From that time until he came to California he was a professor, either in the Upper Iowa University or in his Alma Mater. His work in California was for the most part as principal of the Napa Collegiate Institute, or as professor of natural science in the University of the Pacific. When the chair of natural science was divided in 1888, he became professor of astronomy. After three years in that position he resigned and entered the pastorate. He was alike successful as teacher, pastor, or preacher. A Christian gentleman, a scholarly man, a truly able minister of the Lord Jesus Christ, we all mourned what seemed to be an untimely death. In the fall of 1892 his health began to fail, and in a few months more he was forced to give up his charge. He lingered on, sometimes hoping, sometimes despairing of recovery, but always resigned to the Divine will, until April 20, 1895, when he fell asleep to awake in glory.

Los Gatos appears as an appointment for the first time this year. It had been a part of the Santa Clara Circuit for many years, but when the first society was organized, or when the first church was built, the writer has no means of knowing. It was still a circuit when Mr. Hazzard was appointed. He reported 44 communicants, two churches valued at $1,500, and a parsonage valued at $500. That year W. Gafney was appointed. In 1875, T. B. Hopkins. In 1878, R. W. Williamson. In 1879, J. Smith. In 1881, L. M. Hancock. In 1883, E. A. Hazen. In 1884 it was left to be supplied. W. Peck was appointed and continued for the next two years. In 1887, G. W. Beatty. It was during his pastorate that the church now in use was erected. It was dedicated by Dr. Stratton December 29, 1889. In 1891, W. R. Gober. In 1892, H. F. Briggs. In 1895, W. Dennett. He remained until after the close of our historical period. Members, 124; probationers, 10; one local preacher; 200 scholars in Sunday-school; one church, valued at $12,500; paid pastor $800; presiding elder, $75; bishops, $15; raised for missions, $73.

Placer, with N. R. Peck as pastor, now appears as a charge. Just what was embraced under this name cannot here be stated. He reported 9 communicants and two churches, but does not give their value. He remained two years upon the work, when it was dropped from the list.

Pitt River and Big Valley, on the Marysville District, were made a charge and supplied by J. Hulbert. He made no report the next year, nor was the appointment continued.

Cloverdale was made a charge this year, with H. S. Churchman pastor. No report of it was made the next year, and it was then left off the list. In 1882 it was coupled with Anderson Valley, but left to be supplied. In 1883 it was supplied by W. S. Bryant. He organized a class of 11 members. He was told that the prejudices of the community were such that if it were known that he intended to build a church no man would sell him a lot. He bought a block in his own name and sold part of it at a profit; he then deeded the balance to a Board of Trustees. He secured a subscription of fifty dollars from Mr. Hoadley, of whom he had bought the lot; also a donation from the Church Extension Society; obtained lumber of Heald's Mill in Guerneville at cost, and built a church worth over $2,000. The church was dedicated by Dr. Jewell, August 24, 1884. This was a good beginning, but the church had a slow growth. The wine producing interests of that region are not a good environment for our church. So much the more we ought to be there. In 1884, it was supplied by Dr. J. A. Callen, a local preacher and a physician. In 1885, F. M. Pickles. In 1886, J. B. Cheynoweth. In 1887, S. T. Sterrett. In 1888, it was Cloverdale and Hopland—a name indicative of other unhealthy environment—supplied by Jesse Tobias. In 1889 Cloverdale was alone, with J. S. Fisher in charge. In 1890, D. W. Chilson. In 1891, it was supplied by F. S. Thomas. In 1892, supplied by J. R. Gregory. In 1893, G. M. Richmond. In 1895, J.H. Jones. In 1897, D. W. Lloyd. Members 20, probationers 5. scholars in Sunday-school 25, one church valued at $2,000, paid pastor $238, presiding elder $13, bishops $2, raised for missions $9.

Los Nietos appeared in 1871 with I. M. Leihy in charge. The next year it reported 39 communicants. It was then left to be supplied. In 1873 it was not mentioned. In 1874 Los

Nietos was left to be supplied. In 1875 Anaheim, formerly with Nietos, was with Orange, and J. M. Campbell was in charge. Los Nietos was alone, with I. M. Leihy in charge, and thus they went into the Southern California Conference.

Rhonerville was the principal point of the Eel River Circuit for a long time before it became an appointment in 1871. In the early fifties, local preachers, among them A. J. Huestis, were accustomed to hold services here. The first record of a society was in 1856. The pastors at Bucksport and Uniontown considered it a part of their work and gave it such attention as they were able. When it became the Eel River Circuit it was the recipient of greater care. In 1865 "the society was greatly strengthened by the arrival of the Eby family, overland from Illinois. The father was a physician. He and his wife are living still, the sole survivors of that early society." Up to 1868 no effort had been made to build a church. Services were held in a school house. That year Dr. Eby and the pastor set about the work of collecting money in real earnest. It was not, however, until 1870 that the church was in use. It was 33 x50 feet, with a study in the rear and a bell weighing 500 pounds. It cost about $2,000. It was finished by J. W. Bryant. A lot had been given the Church in the fifties, and on it a cheap parsonage had been erected. But the town that grew up was too far from it to be convenient, and it was traded for a house of six rooms in Rhonerville. In 1872 this charge reported 46 communicants, one church valued at $2,500, and a parsonage valued at $600. That year it was called Rhonerville and Hydesville, and was supplied by H. C. Smith. This was a student from Cornell College, in Iowa, who had come to California for his health. He afterwards married a daughter of A. C. Hazard of the conference. In 1873 it was Rhonerville alone, with A. C. Hazzard in charge. In 1874 it was coupled with Ferndale, and E. Smith was in charge. This is, as the minutes of that year show; but the history furnished the writer says it was that year supplied by G. O. Ash. In 1875, E. I. Jones. In 1876, C. A. E. Hertel. In 1879 it was coupled with Hydesville, and G. O. Ash was in charge. In 1880, D. W. Chilson. In 1881, H. H. Slavens. In 1882, W. L. Stephens. In 1884, S. T. Sterrett. In 1886 Hydesville was dropped from the name. In 1887, R. E. Wenk. In 1888, Hydesville was part of the name, and G. R. Stanley was in charge. In 1890 it was Rhonerville alone, with H. C. Langley in charge. In 1892, L. Ewing. In 1893, H. Pearce. In 1895, C. E. Irons. He added Epworth League accommodations, and otherwise enlarged and improved the building. In 1897, E. A. Wible. Members 69, probationers 19, Sunday-school scholars 90, two churches valued at $2,200, one parsonage valued at $500, paid pastor $538, presiding elder $42, bishops $6, raised for missions $25.

Modesto, the county seat of Stanislaus County, grew up after the railroad was built. The region, however, had long been included in charges bearing other names, such as Stockton Circuit, Tuolumne, Paradise, and perhaps others. In 1871 it became Modesto Circuit, with C. G. Belknap in charge. He reported 126 communicants, and a church valued at $800, but that church was not in Modesto. In 1872, E. A. Hazen. A church was now erected in Modesto, at a cost of about $3,000. It was dedicated on the first Sabbath of February, 1873. During the next conference year a parsonage was erected at a cost of $1,450. C. G. Belknap was re-appointed in 1873. In 1875 Modesto became a station, with C. G. Milnes in charge. In 1876, E. A. Winning. In 1879, C. E. Rich. In 1881, W. S. Urmy. In 1884, J. L. Mann. In 1887, J. W. Ross. In 1888, W. Dennett. During this pastorate the present church was erected at a cost of about $10,000. It was dedicated November 10, 1889, by Dr. Stratton. In 1891, J. L. Mann; he was returned, but went to the place only to die. O. M. Hester supplied the work until the next conference. In 1892, M. D. Buck. In 1894, J. H. N. Williams. His pastorate closes our historical period. Members 151, probationers 22, Sunday-school scholars 134, one church valued at $9,000, one parsonage valued at $1,500, paid pastor $1,300, presiding elder $100, bishops $18, raised for missions $138.

The first class formed in Modesto in 1864, when Silas Belknap was in charge, had the following members: Jacob Long and wife, J. E. Laughlin and wife, L. N. Fincher and wife, S. E. Laughlin, Mrs. C. Henderson, Levi Crawford, Mrs. Anna Monroe, and Miss Carrie Moore. The first board of stewards for Modesto were: Dr. A. J. Hart, Theodore Turner, Garrison Turner, Isaac Fry, James Ostrom, J. W. James, and J. E. Stuart. The trustees had two names not found in the above list, F. F. Fuquay and Albert Fuquay. Few churches in the State have been so greatly blessed in the character of the men who have controlled their policy and directed their affairs, as this Church in Modesto.

Among the early members of this Church—Modesto—

was Ruel Colt Gridley. He won a national reputation in war time by the amount of money that he raised for the United States Sanitary Commission. He was resident of a mining town in Nevada, and a war Democrat. At the time of an election he made the following wager: If his favorite candidate was defeated he would carry a sack of flour to the next mining town and sell it for the benefit of the Sanitary Commission. If his candidate was elected the other fellow was to do the same thing. He lost the wager. He carried the sack. He sold it to the highest bidder. The one that bought it gave it back and he sold it again. This process was continued as long as buyers were found, then it went to other cities and villages, and the same thing was repeated. In Virginia and San Francisco tens of thousands of dollars were realized from its sale. Then he took it to the East, and across the States from New York to St. Louis. It is claimed that he made over $275,000 from his sack of flour for the purpose intended, though he would never take a dollar of it for himself. After the war he settled in Stockton, where, in the great revival of 1867-8 he was converted. He soon after went with his family to Modesto, where he died some years later. He was buried in Stockton, where a beautiful monument has been erected over his remains to commemorate the famous sack of flour.

Point of Timber was a spot where Byron now stands. It was the name of a circuit for a few years, then became an appointment on the Brentwood charge. It is now a part of Byron.

Our Indian Work.

The first money ever raised by the Missionary Society of the Methodist Episcopal Church was used to carry the gospel to the Indians. In California we were slow to get at this work. Resolutions were frequently passed by the conference, but the difficulties were great, and nothing came of these good purposes but fruitless sentiment. The plan adopted by President Grant, to place the agencies of Indian reservations in the hands of the various churches, brought the matter before the conference in a manner scarcely to be avoided. In 1870 a committee consisting of Thomas, Benson and Clifford, was appointed to formulate proper action on the subject. They recommended: 1st. That our thanks be tendered the President for what seemed a most desirable policy. 2d, That through the Missionary Society in New York we recommend the following appointments: Alfred Higbie, superintendent for the

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State, David H. Lowry, agent for Hoopa Valley Reservation, Hugh Gibson agent at Round Valley, Charles Maltby to the Tule River, and John R. Tansey to be agent in general for Indians in the Southern part of the State. Senator Cornelius Cole, and Representative Aaron A. Sargent, were requested to use their kindly offices in securing this action. This report was adopted unanimously by the conference.

The only result of these recommendations was the appointment of Hugh Gibson to the agency of the Round Valley Reservation, and at the next conference he was so appointed by the Bishop. A permanent committee on Indian affairs was appointed, which committee was renewed each year while the plan was worked. W. Bush was assigned to the Hoopa Valley Reservation, and the next year John Shaver was given the same work, enlarged by the addition of South Fork. But no missionary money was appropriated, and no report made from it, and presumably nothing came of it. E. K. Dodge was afterward appointed agent of the Hoopa Valley Reservation, and filled the place for several years. He had much trouble from outside parties, but kept the school going and had regular religious services. Mr. Dodge was a faithful Methodist, father of our own E. E. Dodge, so well known in the ministry.

The first year of Mr. Burchard's administration, in 1873, was characterized by a most remarkable revival of religion. The following brief account of this work is taken from the *Advocate* of about that time, and is found in an article signed "E. E. B." No doubt written by Dr. Bateman, formerly of Stockton, who was physician at the reservation. "The outpouring of the Holy Spirit in our midst continues with increasing power. Sunday night, the 22d of February, 1874, thirty-five declared themselves on the Lord's side, and applied for membership in the Church, making a total to date of five hundred and forty-one. Our meetings have been in progress twenty-three consecutive days, and still continue. The young men and women, the choice of all the tribes, are with us in this great work, and are mainly the subjects of it. But now the old-fashioned ones begin to come, and this we deem essential to the highest measure of strength to the work. Many parents are bringing their children of a few years, and urging their reception into the Church. All who are too young for responisble membership, are inducted into the Church by baptism."

In 1874 there were reported 106 members in full connection, and 834 probationers. At the same conference J. B. Vosburg, a local preacher of our Church, and agent of the Tule River Reservation, reported that none but Christian employees were found on that reservation. There had been numerous conversions among the Indians. J. L. Broadus succeeded Mr. Dodge at Hoopa Valley. And he, not long after, was displaced by an army officer. H. B. Sheldon was appointed to Round Valley when Mr. Burchard resigned. This last change occurred in 1877. C. G. Belknap followed Mr. Vosburg at Tule River, and he and the reservation went into the Southern California Conference.

We shall now look a little more closely at events in the Round Valley Reservation. When Mr. Burchard left in 1877 he reported 114 members in full connection, and 700 probationers. In 1878 only 30 members were reported in Round Valley, and we have no way of knowing how many of these were Indians. Perhaps none. It is to be hoped that many Indians were holding on the way, but no one took the trouble to classify and report them. But this neglect continued. In 1879 J. S. Fisher was appointed missionary at Round Valley, Mr. Sheldon being still the agent. In 1881, L. W. Simmons. In 1882 the affairs of the reservation in Round Valley were thoroughly investigated by a committee of the conference. A long time was taken, and much personal and documentary testimony considered. The result may be classed under three heads: *First.* The religious condition of the reservation was about as bad as it well could be. *Second.* The financial management was very satisfactory to the government. The testimony of an officer in the Indian Department at Washington was to the effect that no reservation in the nation was found in better condition financially. *Third.* It was conclusively proved that Secretary Teller had virtually discontinued the policy inaugurated by Gen. Grant, and that Churches would hereafter have no exclusive control of the reservations. Thus ended conference oversight. The next year the usual committee on Indian affairs was appointed, but made no report. The committee was then discontinued. From that time until 1891 the minutes were as silent concerning the Indians as though they were all dead. Probably more so, for if they had all died no doubt something had been said. At the last named date J. L. Burchard was appointed missionary to the Indians around Ukiah. Since that date we have had an Ukiah Indian Mission, with Mr. Burchard in charge. The Missionary Society was helped in maintaining it, and the results have been in every way satisfactory. At the end of his first year he reported 9 members in full connection, and 41 probationers. The items reported for 1897 show 64 members, 26 probationers, one local preacher, 15 children baptized, 3 Sunday-schools, 6 officers and teachers, 176 scholars, 3 churches, valued at $1,500, and the pastor received $650 for his services. All this shows that when labor is faithfully expended on these aborigines it pays well. But on the whole we cannot look upon our work among the Indians without feeling that some serious blundering has to be answered for by somebody.

Before leaving this subject it ought to be said that the agency of Mr. Burchard was as successful in a pecuniary sense as in a spiritual. He was appointed by President Grant to purchase stores for all the reservations in California and Nevada, saving the expense of a very highly paid official. He also acted as timber agent for Northern California, saving much to the government in that particular. He succeeded in getting the soldiers removed from Round Valley, and later, at the request of the Corresponding Secretary of our Missionary Society, he secured their removal from Hoopa Valley. While we must greatly deplore the loss from Church membership which changes and neglect produced, we cannot lose sight of the fact that the Indians of this reservation were much improved morally, and became vastly more easily managed, as the direct result of the evangelizing process through which they passed.

CHAPTER XXVII.

1872.

The Twentieth Conference.

It met in San Jose September 18th and adjourned the 24th. Bishop Foster presided, and H. B. Heacock was secretary. The reports of collections were all to be reduced to currency, the standard of exchange being 112. The amount given from the Chartered fund was $35 in currency. Dr. R. Nelson, senior Book Agent, was present through the whole session. Giles Bly was made a deacon under local preacher's rule.

Statistics.—At the close of conference there were 108 in full connection, and 16 probationers. The Churches reported 6,314 members, 780 probationers, 124 local preachers, 97 Churches, valued at $596,200, 66 parsonages valued at $75,550, collected for conference claimants $956.95, for missions, from churches $2,124.94, from Sunday-schools $606.94, for Woman's Missionary Society $153, for Church Extension $237.96, for tracts $96.40, for Sunday-school Union $146.66, for education $64.95, Sunday-schools 133, officers and teachers 1,417, scholars 9,730, conversions in Sunday-schools 264. The Missionary Society gave the conference $5,000 for English work, and $2,500 for German. The amount given for the Chinese work was not published in the minutes.

The transfers at this time were F. F. Jewell, Q. J. Colin, H. P. Blood, Joseph Hammond and C. W. Tarr. W. R. Gober was received on his credentials as an elder in the Church South.

Frank French Jewell was born in the town of Floyd, Oneida County, New York, November 9, 1830. He married at the age of seventeen, his wife being only one year younger. Though so young, God wonderfully blessed their union. For more than fifty years they have lived lovingly together, and only death could separate them. When he was twenty-two years old the two were converted at the same revival meeting. His name has always stood in the ministerial roll of our conference as having joined the Black River Conference in 1860, but the final entry, that found in his obituary, makes it 1861. For eleven years he filled important appointments, and in 1872 represented his conference in the General Confernce of the Church. He also represented the California Conference in the same body in 1884. Dr. Jewell was a close student, a deep thinker, a ready speaker and genial Christian man. He dedicated more churches than any other one man in California. Rarely was a lecture course planned that he did not have a conspicuous place thereon. He was never in want of the best charges the Church had to offer him. He always stayed, if he wished to, as long as the law of limitation allowed. He was appointed by the bishops to represent American Methodism in the Ecumenical Conference that met in Washington in 1891. He was obliged to retire from the heavy work in 1897, and took the superintendence of Pacific Grove. He also took the pastorship of the Church in that place. In his second year of this service, on the 10th day of February, 1899, "he ceased at once to work and live."

Quincy J. Colin was a transfer from the New York Conference. He joined that body in 1859. Though of good education and of pleasing address, his doctrinal views were such as to hinder his success in large measure. In 1876 he was made supernumerary, and in 1884 he withdrew from the Church and ministry.

H. P. Blood was born in Bucksport, Maine, February 5, 1825. He was converted at the age of twelve. He joined the East Maine Conference in 1855. He was transferred from that to this by Bishop Andrews in 1872. He died in Sacramento February 21, 1874. The following account of his death is found in his conference memoir: "After prayer offered by Dr. Haswell, his Christian physician, during which he shouted 'glory, glory,' he requested his daughter to play for him once more, and while her skillful fingers were lightly touching the keys to the immortal Cookman's dying shout, 'Sweeping through the gates, washed in the blood of the Lamb,' his countenance suddenly lighted with a sweet smile, as he lifted both hands toward heaven, and passed away to the evergreen shore, while wave after wave of glory filled the room, and all felt that 'the chamber where the good man meets his fate is privileged above the common walks of life, quite on the verge of heaven.'"

Joseph Hammond came to us at this conference, but whence he came it has been impossible for the writer to know.

He was enrolled in the list of conference members as having been admitted in 1851, but where admitted it is not stated. He left us in 1875, but where he went is uncertain.

C. W. Tarr joined the Northwest Indiana Conference in 1861, and was transferred from that to ours. He was stationed in the Southern part of the State until the division occurred, when he became a member of that body.

W. R. Gober was born in Dekalb County, Georgia, April 25, 1824. His parents were pious, and under the influence of a godly home he was converted when ten years of age. Before he was twenty-one, he was licensed to preach and admitted on trial in the Mississippi Conference. In 1851 he came as a missionary of the Church South to California. He filled the best appointments of that Church, both in the pastorate and presiding eldership; he also represented the Pacific Conference in their General Conference. In 1872, with clean papers, and a good record, he joined our Church. He represented our conference in the General Conference of 1892. A man of much more than average ability, a Christian gentleman, ~~an~~ interesting and edifying companion, he cannot be otherwise ~~than~~ loved by those who truly know him.

The following persons were received into the conference on trial: J. B. H. Hewett, George R. Stanley, Edward E. Dodge, Thomas B. Hopkins, and P. G. Buchanan. The ~~last~~ named was only formally received in the relation of a probationer, having come with clear credentials from the Congregational Church, and was excused from the usual course of study, having passed it previously. A further account of him will be found in another place.

J. H. B. Hewitt united with the Congregational Church before the close of his first year, and became a minister of that body.

George R. Stanley is an alumnus of one of the Ohio state universities. He passed his probationary period and conference examinations satisfactorily, was received into full connection in due time, and has been one of our most beloved fellow workers. A modest man, of good abilities, with a clean record, he labors on in the work with promise of many years of usefulness.

Edward E. Dodge is one of our best known ministers. He graduated at the Willamette University, having partly completed his course in the University of the Pacific. At first he turned his attention to law, but being called to the ministry he entered it without gainsaying, and has made good proof of his call. He married a daughter of Dr. Wythe, a woman possessing many of the mental and religious traits of her father. Mr. Dodge still stands on the effective list—effective in the full sense of the term.

Thomas B. Hopkins was born in Enfield, Tompkins County, New York, April 4, 1842. When about eighteen years old he left the farm on which he had been raised, and the home family to which he belonged, and went out into the world to take care of himself. He hired out on a farm, working summers and going to school winters, until June 11, 1862, when he enlisted as a volunteer in the 107th regiment of his native State. He did sixteen months' service in the Potomac army, and then became a part of Sherman's army in the West. With him he remained until the end of the war. He was in the whole campaign about Chatanooga, and Atlanta, and thence to the sea. After the war he went to Genesee College, where he graduated in 1869. He resided in Indiana for a time, teaching in the high school at South Bend. Here he was licensed to preach, and for a time supplied a charge. In the spring of 1871 he came to California on account of health, and at once began work in San Mateo County. Mr. Hopkins' work has been in every way satisfactory.

Some new names may be seen among the appointments. Richland was organized as a part of the Sacramento Circuit in 1858, by N. R. Peck. There was then a little chapel bearing the name of Union, in token of the loyalty of its members. N. Williams was the first class leader. He and Joseph Gosling were stewards. These two, with E. Green, Samuel Smith, and J. F. Wooley, were the first trustees. From this charge a local preacher, G. W. Gosling, was recommended to the conference in 1862. There was a parsonage built at Richland in 1861, which was swept down the river in the flood of the following winter. It left behind several debts, one of these amounting to $200, due Dr. Williams, a good friend of the Church. "Father" Owen bought the debt for "two bits" ready cash, and then of course gave it to the Church. The second parsonage was built at Freeport in 1865, but the location was not good, and it was sold for enough to pay all debts against it and leave $130, which money was used in building the parsonage at Elk Grove, a point on the same circuit. The following is a list of pastors: In 1859, W. Hulbert. In 1860, J. A. Bruner. In 1861, R. R. Dunlap. In 1862, J. Green. In 1863. W. N. Smith. In 1864 it was called Freeport, with B. W. Rusk in charge. In 1865 it was Sacramento Circuit again, with A. C. Hazzard in charge. In 1866, H. J. Bland. In 1868, G. Larkin. In 1869 it was called Sacramento River Circuit, and left to be supplied. L. B. Hinman supplied it the year following. In 1871 it was supplied by J. H. B. Hewett, who was recommended from that charge to the conference, and also returned in 1872. At that time it was called Richland Circuit. In 1873, L. B. Hinman. In 1875, E. E. Dodge. That year another parsonage was built at Richland. Dr. Williams donated the ground both for the church and parsonage. The latter cost about $1,600. In 1876, M. Miller. In 1878, A. S. Gibbons. In 1879, J. A. Bruner. In 1882, H. J. Bland. In 1883, supplied by Silas Belknap. This year the present church was built at a cost of about $3,000. In 1884, J. W. Buxton. 1885, T. S. L. Wallis. In 1889, S. E. Crowe. In 1890, H. H. Robinson. He left in February, 1892, and J. Massie served to the end of the year. Both were supplies. In 1892, E. J. Wilson, a supply. In 1893, C. H. Kirkbride. In 1894, J. E. Wickes. He broke down in the second year of his pastorate, and W. H. Johnston supplied the charge until 1897, when it was supplied by J. W. Hinds. At this time the name of the charge was Courtland. Members 24, probationers 2, Sunday-school scholars 60, one church valued at $2,500, one parsonage valued at $1,200, paid pastor $500, presiding elder $40, bishops $3, raised for missions $27.

Los Banos, on the Stockton District, with E. A. Wible in charge, reported 14 comunicants and 25 scholars in the Sunday-school. Mr. Wible remained until 1874, when it was left to be supplied, and after that year it was left off the list of appointments.

Kern was a name in the list of appointments this year. J. L. Bennett supplying it. It reported 25 communicants and 20 scholars in the Sunday-school. It was called Kernville in 1874, and was left to be supplied, in which condition it went out of our conference two years later.

Red Bank and Newville was a charge supplied by a man named Brown, initials not given. He reported 20 communicants and 70 scholars in Sunday-school. It was probably made a part of another work in 1873, at any rate it was not found in the list of appointments again.

Santa Maria, in the northern part of Santa Barbara County, was supplied by D. H. Hoskins, who reported 50 communicants, 40 scholars in Sunday-school, and a parsonage worth $100. It was supplied in the two following years, but by whom is unknown. In 1875 it was coupled with Lompoc, and D. H. Hoskins was in charge. Thus it went into the Southern Conference.

Ventura is probably the same as San Buena Ventura previously noticed. The name had been relieved of surplussage in order to suit the tastes and convenience of its more recent population. Adam Bland probably preached the first protestant sermon ever heard in this place. He was taken for a Catholic priest, and, when he had declared his true status in that regard he felt that his life was hardly safe. In 1873 there were 86 comunicants, including 5 local preachers. That year A. Bland was pastor. A church 24x40 was dedicated on the 25th of January by Dr. Bentley. In 1874, W. A. Knighten. In 1875 it was called Ventura Circuit, with two supplies, C. H. Reamey and G. G. Walter, in charge. It then went out of the conference.

Potter Valley, head of a large circuit, reaching to Long Valley, had J. L. Broaddus in charge. From 1854 to 1858 William Day and Charles Neil, with their families, settled in this valley. In 1860 they were joined by Jacob Vann and family, and Pitt W. Vann, a local preacher, two married sons of Jacob, a Mr. Karney and a Mr. Bird. A class was then formed by W. S. Bryant, pastor of the Church in Ukiah. In that year it was named as a part of the Ukiah charge, in which relation it remained for many years. In 1872 it was put with the region further north. In 1873 it was Potter Valley alone without change of pastor. In 1874 it was Potter and Little Lake, with G. McRae in charge. In 1875 it was supplied by T. W. Spanswich. In 1876 it was supplied by L. Daves. In 1877 it was again coupled with Ukiah, and J. L. Burchard was in charge. In 1878 it was Potter and Long Valley, with R. R. Dunlap in charge. In 1880 it was left to be supplied. In 1881 it does not appear, but Willetts does, and Potter Valley was a part of that charge. We shall consider the history of Willetts further on.

Guennoc, with J. Green in charge, reported 25 communicants, a church valued at $600, and a parsonage valued at $200. In 1873 it became an appendage to Calistoga, and has never been a separate charge since.

Dixon comes to the front this year with J. H. Peters in charge. It was coupled with Binghamton, a place but a few miles away. In 1873 there were 77 communicants, 88 scholars in Sunday-school, one church valued at $4,500, one parsonage valued at $600. In 1875, E. C. Arnold. In 1876, W.

T. Mayne. In 1877 Binghamton was dropped from the name. In 1878 it was Dixon and Binghamton, with T. H. Woodward in charge. In 1880, S. H. Rhoads. In 1881, J. L. Trefren. In 1882, D. Deal. In 1884, W. F. Warren. In 1886 Dixon was alone, with Warren still in charge. In 1887, J. A. Van Anda. In 1890, F. L. Tuttle. In 1891, H. C. Tallman. In 1893, L. Ewing. In 1894, L. P. Walker. In 1896, G. O. Ash. In 1897, F. R. Walton. Members 38, probationers 2, scholars in Sunday-school 60, one church valued at $3,000, one parsonage valued at $1,000, paid pastor $624, presiding elder $47, bishops 4, raised for missions $9.

Merced was an appointment this year with W. Oliver in charge. In 1873, E. M. Stuart. In 1875, A. J. Hanson. In 1878 it was supplied by R. M. Kirkland. He remained until 1880, when Merced, along with Mariposa, passed under the jurisdiction of the Southern Conference. The report of this charge for 1879 gives 27 members, 4 probationers, 60 scholars in Sunday-school, a church valued at $1,000, and a parsonage valued at $600.

Gridley became a charge this year supplied by E. Paddison. In 1873 it was supplied by A. C. Shafer. In 1874 it was left off the list. It appeared again in 1885 as an appendage of Biggs, where it remained until 1890, when it ceased to be named, though probably it still belongs to the same work.

The Willows, with Mr. Winn in charge as a supply, made no report the next year, and received no further attention so far as the minutes show.

Round Valley was an appointment this year separate from the reservation located there. In 1873 there were 16 communicants, 63 scholars in the Sunady-school, but no church property. N. Burton was the pastor. In 1873 it was left to be supplied. In 1874, J. L. Broaddus. In 1875, T. M. Dart. In 1876, J. L. Broaddus. In 1877 there was a Round Valley, with H. B. Sheldon in charge, a Round Valley Mission to be supplied, and a Round Valley Circuit, with J. L. Broaddus in charge. In 1878 there was only a Round Valley Mission, with H. B. Sheldon in charge, and one other to be supplied. In 1879 it was Round Valley Mission and Covelo, with J. S. Fisher in charge. In 1881 it was Round Valley Indian Mission, supplied by L. W. Simmons, assisted by H. B. Sheldon. In 1883, Round Valley and Indian Mission was left to be supplied. In 1884 it was off the list. In 1893 it appears again under the name of Round Valley Indian Mission, (Covelo), supplied by C. Anderson. This name and appointment continued until the close of our historical period, when Mr. Anderson reported 37 members, 6 probationers, 2 local preachers, 100 scholars in Sunday-school, but no church property. They paid the pastor $70.

CHAPTER XXVIII.

1873.

The Twenty-First Conference.

The conference this year met in Central Church, San Francisco, on the 17th of September and adjourned on the 23d. Bishop Peck presided. Dr. Heacock was continued secretary. George Clifford reported for the Petaluma District, having been appointed to that work on the occasion of Dr. Thomas' death. Robert Beeching, a very useful member of Powell-street Church, and afterward of the First Church in Alameda, was ordained deacon, according to local preacher's rule. The presiding elders reported a new church at Half Moon Bay, costing $3,900; one at Redwood, costing $1,800; one at Mayfield, costing $2,450; one at Modesto, costing $4,000, a new church and parsonage at Merced, a new parsonage at Dixon, a new church at Grass Valley, costing $12,000, one at Middleton and one at Ferndale, cost not given.

Statistics. Conference members at the close of the session, 120, with 12 probationers. The Church at large reported 6,416 members in full connection, 1,012 probationers, 113; local preachers, 142 Sunday-schools, officers and teachers 1,485, scholars 10,590, conversions in the Sunday-schools 275, churches 97, probable value $691,300, parsonages 61, probable value $60,025, raised for Conference Claimants $1,200, for missions from Churches $2,978, from Sunday-schools, $748.23, for Woman's Missionary Society $569.60, for Church Extension $761.40, for tracts $131.25, for Sunday-school Union $177.27, for Freedman's Aid Society, the first contributions, $115, for Education $421.75. The Missionary Society appropriated $8,460 to the English work, and $2,500 for the German.

This year there was an Oakland District, embracing the region around the bay, east and north of San Francisco, extending to Calistoga. W. R. Gober was presiding elder. Ukiah District took the balance of the Petaluma District, and W. S. Turner was in charge. There were 135 pastoral charges.

The transfers at this conference were Stephen Bowers, from the Oregon, S. C. Elliott, from the East Maine, James Burns, from the Iowa, E. R. Dille, from the New York, John Thompson from the Northwestern Indiana, Martin Miller, from the Illinois Central, E. A. Winning, from the Des Moines, A. H. Tevis, from the Northwestern Indiana, and S. H. Rhoads, from the North Indiana. Stephen Bowers joined the Iowa Conference in 1856, and was transfered from that conference to the Oregon, where he remained but a few years. He was at Santa Barbara when the conference was divided, and so became a charter member of the Southern body.

S. C. Elliott joined the East Maine Conference in 1855. he did effective work in this conference until 1889, when he was placed on the superannuated list. He resides at Napa.

James Burns was received into the Canada Wesleyan Conference in 1853. He subsequently became a member of the Iowa Conference, whence he was transferred to this. In 1877 he was suspended for one year on account of improper conduct. In 1879 he withdrew from the ministry.

E. R. Dille was born in Middleport, Illinois, April 7, 1848. He was converted in 1864. Though so young at the time, he was a soldier in the civil war, and his life in the army often gives valuable coloring to his sermons. His patriotism no one questions. He was educated in Frankfort Seminary, Indiana, and taught for a time in that institution. He was licensed to preach in 1870, his certificate to that effect bearing the signature of Bishop Joyce, then a presiding elder in Indiana. The same year he joined the Northwestern Indiana Conference. He was transfered to our conference when a deacon of the second class. He was ordained elder in 1874. He received the degree of D. D. from the University of the Pacific in 1886. His success in the ministry has not been surpassed by any member of the California Conference.

John Thompson is a native of England, but came while young to America and settled in Illinois. He joined the Northwestern Indiana Conference in 1869. He came here as a district superintendent of the American Bible Society, and has steadily remained in the Bible work until now. In age and feebleness he continues in his favorite employ of getting the Bible into every home. He was given the degree of D. D. by the University of the Pacific.

Martin Miller joined the Illinois Conference in 1870. He came from that conference to this, and remained in the regular work very acceptably until 1880, when he located.

E. A. Winning was a soldier in the war of the rebellion, doing good service for his country. In 1866 he joined the Des Moines Conference, whence he transfered to this. He came for health in the spring of 1873, and went to work at once. He is a man of much worth, and his services have been of much value. He has the confidence and love of all his brethren.

A. T. Tevis remained with us but one year, and was then transfered to the Nevada Conference.

Samuel H. Rhoads was born in Warren County, Ohio, converted at the age of thirteen, educated in the public schools, but received private instruction in the languages, and in theology, acquiring proficiency in all branches of knowledge for the work of the ministry. He joined the North Indiana Conference in 1853. He has done the Church valuable service, and is still doing it.

Joseph H. Wythe, a son of Dr. Wythe, so well known, was born in Salem, Chester County, Pennsylvania, January 17, 1853. He was educated in the public schools, in Portland Academy, and finished the full classical course in the University of the Pacific in 1873. The Sunday after graduation he began supplying the work in Martinez, joining the conference on trial at its next session. In 1874 he was discontinued at his own request, that he might attend Drew Theological Seminary. He re-entered the conference in 1875, and has been in the effective work since, except from 1893 to 1895, when owing to injuries received while attending a funeral, he was compelled to take a supernumerary relation.

Of Henry C. Smith the writer knows nothing except that he was discontinued at the end of two years.

William A. Knighten has been always employed in the Southern part of the State, where he yet lives and efficiently labors, being one of the strong men of that conference. These three—Wythe, Smith and Knighten—were the only probationers received at this session.

Santa Cruz Circuit has embraced Felton, Ben Lomond and Boulder Creek, though the latter place is merely the name of the post-office, the church being in Lorenzo, near by. At different times other points of less importance have received attention. For several years past Felton and Ben Lomond have not been visited, the work being confined to Lorenzo and Boulder Creek. Here we have a very comfortable church and parsonage, and a small membership. It was left to be supplied in 1873, but it seems no one could be found to take it. In

1874, A. P. Hendon. In 1875 it was left to be supplied. There seems to have been no further attention given this region until 1881, when it appears among the appointments to be supplied. The next year it reported 35 members. In 1882, L. Fellers. In 1883, W. P. S. Duncan. In 1884 it was supplied by J. O. Askins. At that time there was a parsonage valued at $450. In 1885 it was called Lorenzo and Felton, with Askins still in charge. That year a church valued at $3,000 was reported. In 1886, F. M. Willis. During this pastorate the Church was greatly weakened by the organization of a Presbyterian Church, both in Boulder Creek and Ben Lomond. In 1890, J. S. Fisher. In 1891, W. T. Mayne. In 1892, S. E. Crowe. In 1894, J. R. Watson. In 1896, supplied by C. V. Anthony. In 1897, G. R. Stanley. Members, 33; probationers, 6; scholars in Sunday-school, 51; one church, valued at $2,400; one parsonage, valued at $800; paid pastor, $300; presiding elder, $8; bishops, $2; raised for missions, $15.

We must now introduce Haywards to the reader as a separate charge. In 1861, and probably before that time, services were held in a hall prepared for dancing, and fitted up in the Haywards Hotel. The principal member of that region when the writer was in charge was a man by the name of Hughes. He was a Virginian, and in sympathy with the South. Towards the writer he had conceived a prejudice as a political preacher. Wickes, however, was an untried man, from Baltimore, and he was sent to Haywards, the writer occupying his time elsewhere. Still no financial help came from Father Hughes, who could not allow his conscience to help support an abolition preacher. Toward the close of the year there was a clamor raised over the matter, and a change was made in the plan of the circuit by which the senior preacher should visit Haywards. At the first service Father Hughes was present, but took a seat near the door, so as to easily escape the hearing of any heretical politics. The text for the occasion was these words, "Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and the renewing of the Holy Ghost." An amen from Father Hughes was sweet music in the ears of the preacher, and frequent repetitions of that word in a loud tone of voice contributed largely to promote the liberty which he felt on that ocasion. The Virginian grasped the hand of the abolitionist heartily at the close, saying, "That was the gospel you gave us, my brother; don't you ever preach anything but the gospel." From that day we were fast friends. Father Hughes went home many years ago, his widow assuring the writer afterward that he always spoke in kindness of the man he had so doubted at first. The beauty of the place attracted population, and in the years following it grew in importance. The pastors of the church in San Leandro had charge. In 1866 James Corwin was on that work, and that year a church was built that cost about $2,000. In 1873 it became a station with J. W. Bryant in charge. He reported at the end of the year 71 communicants and 130 scholars in Sunday-school. In 1876, S. Kinsey. During this pastorate a parsonage was built. The second year of Mr. Kinsey's pastorate Centervile was added to the charge. In 1878, W. T. Mayne. The next year the name of Centerville was dropped In 1880, W. C. Curry. In 1881 it was with San Leandro and T. B. Palmer was in charge. In 1882, it was alone, with S. T. Sterritt in charge. In 1884, J. H. Bacon. He did not live to finish his first year and F. E. McCallum was employed as a supply. In 1885, H. H. Hall. In 1887, J. W. Bryant. In 1888, J. W. Ross. In 1892, J. L. Trefren. In 1893, D. W. Chilson. In 1894, R. E. Wenk. In 1896, W. R. Gober. In 1897, T. S. L. Wallis, afterward changed to A. J. Case. Members, 42; probationers, 5; scholars in Sunday-school, 35; one church, valued at $3,500; one parsonage, valued at $2,500; paid pastor, $511; presiding elder, $16; bishops, $2; raised for missions, $25. It ought to be said that the great influx of foreigners has been the principal reason why the membership of the church in Haywards has not increased.

We find a Richland Circuit on two widely separated districts. This that we now consider was on the Los Angeles, with W. A. Knighten in charge. It reported 46 communicants, and was then left off the list, probably placed under another name.

Riverside was supplied by some one unknown. It reported 11 communicants and 60 scholars in Sunday-school. It was left to be supplied in 1874, and in 1875 had F. D. Bovard as pastor. He went with it into the Southern Conference in 1876.

Walnut Creek, beautiful for situation, lying at the base of Mt. Diablo, became a separate charge, or more properly speaking the name of a charge, in 1873, with G. F. Elliott supplying it. During most of its history Lafayette was a part of the work, but not at first, so that in 1874 we can estimate the numerical strength of the Church in Walnut Creek. There were then 32 communicants and 58 scholars in the Sunday-school. Captain Fayles and Mr. Larkey were leading members of the Church and liberal supporters of it. Its financial strength was greater than its numbers would indicate. This statement covers the early and middle portions of the eighties. Many changes have occurred since then. In the absence of further information we can only give in this place the succession of pastors. In 1874, J. H. Jones. In 1876, W. B. Priddy. In 1879, W. S. Urmy. In 1881, C. E. Rich. In 1884, J. E. Wickes. In 1885, A. Holbrook. In 1888, J. L. Trefren. In 1889, G. H. McCracken. In 1891, L. Fellers. In 1892, W. R. Gober. During this year the parsonage was burned, and the pastor's valuable library destroyed. In 1893, F. A. McFaull. In 1894, E. J. Wilson. In 1895, C. G. Milnes. In 1896 it was supplied by C. H. Darling. He was reappointed in 1897. Members, 52; probationers, 5; scholars in Sunday-school, 75; two churches—one at Lafayette, valued at $2,600; paid pastor, $564; presiding elder, $32; bishops, $3; raised for missions, $11.

Colfax, on the railroad, now began to arrest attention. When the first class was formed it is impossible to say, nor yet when preaching was first instituted. This year it was placed with Iowa Hill, and in charge of J. J. Cleveland. He reported 29 communicants, and 25 scholars in Sunday-school. He remained two years, and was followed by S. Jones in 1875. Before or after this change, in that year at least, a church was built. In 1877, W. H. Hughes. In 1878, G. R. Stanley. In 1880, W. Peck. In 1881, W. M. Johnson. In 1882, W. M. Woodward. In 1884 it was Colfax and Dutch Flat, with S. C. Elliott in charge. In 1885, E. Smith. In 1886, the name was simply Colfax. In 1887, T. R. Bartley. In 1889, L. W. Simmons. In 1890, G. H. Jones. In 1891 it was Colfax and Dutch Flat, with J. E. Wright in charge. In 1884 it was alone, Wright still in charge. In 1895, L. Ewing. In 1896, E. Smith. In 1897, A. C. Duncan. Members, 18; Sunday-school scholars, 65; two churches, worth $2,000; one parsonage, valued at $600; paid pastor, $425; presiding elder, $35; bishops, $2; raised for missions, $5.

Lodi, near the banks of the Mokelumne River, when it first became a station on the railroad, was called Mokelumne. This region was within the bounds of the circuit called Staples' Ranch, and afterward Woodbridge Circuit, the last named place being off the railroad, and only a short distance from Lodi. The United Brethren attempted to establish a college in Woodbridge, and our Church left it to them. Gradually Lodi became the headquarters of our Church in that neighborhood. A class was formed here some years before it became a charge bearing this name. C. A. E. Hertel was sent here in 1873, and at the end of a year reported 62 communicants and a church valued at $5,000. This church was used some time before it was finished. It was dedicated in 1875. In 1876, W. A. Hughes. In 1877, J. H. White. In 1879, C. S. Haswell. In 1882, T. B. Palmer. In 1884, W. R. Gober. In 1885, E. E. Dodge. In 1886, S. Jones. In 1890, J. L. Mann. In 1891, E. A. Winning. In 1893, it was Lodi and Acampo, Winning still in charge. In 1894, L. Fellers. His pastorate extended beyond our period. Members, 120; probationers, 3; one local preacher, 125 scholars in Sunday-school, paid pastor $750, presiding elder $50, bishops $20, raised for missions $56.

We have had a Bear River Circuit, and a Bear Creek Circuit; this year we have a Bear Valley Circuit, with J. Green in charge. He reported 7 communicants, $75 paid the pastor, $5 paid the presiding elder, and what is greatly creditable, he had raised $8 for missions. It was then left out of the list.

CHAPTER XXIX.

1874.

The Twenty-Second Conference.

The twenty-second session of the conference convened in Howard Street Church September 16th and adjourned the 23rd. Bishop Merrill presided. H. B. Heacock was continued secretary. Dr. J. M. Reid was present in the interests of the Missionary Society of the Church. The conference received $30 in currency from the Chartered Fund. A recommendation came up from the San Francisco District Conference that Mrs. Maggie Van Cott be ordained deacon under local preacher's rule. The bishop declared the recommendation out of order, as a woman had no status as a local preacher in the Church. An appeal to the General Conference was taken, signed by twenty or more of the conference, the writer among them. The General Conference of course affirmed the decision of the bishop. John Bergner was ordained deacon as a local preacher. This conference inaugurated the custom, since followed, of hearing obituary papers read concerning the deaths of the wives of ministers.

Statistics.—The names on the ministerial roll at the close of conference were 124, with 9 probationers. Church members 7,590, probationers 1,804, local preachers 112, Sunday-schools 162, officers and teachers 1,646, scholars 12,516, conversions in the Sunday-schools 314, churches 111, probable value $649,725, parsonages 72, probable value $67,700, raised for Conference Claimants $1,047.50; for missions, from churches $2,690.88, from Sunday-schools $945.95, for Bible Society $553.85, for Woman's Missionary Society $785.51, for Church Extension $469.40, for tracts $137.80, for Sunday-School Union $135, for Freemen's Aid $89.80, for Education $764.65. The conference received from the Missionary Society this year $8,000 for the English work and $2,500 for the German.

The districts were as follows: San Francisco, G. Clifford. Sacramento, D. Deal. Stockton, W. Dennett. Marysville, W. Peck. Los Angeles, J. R. Tansey. Ukiah, W. S. Turner.

German, G. H. Bollinger. The region north of the bay was placed in the San Francisco District. There were 135 pastoral charges.

There were eleven transfers to this conference. William McPheeters, from the Oregon Conference; Charles J. Lovejoy, from the Kansas; Julius and K. Franz, from the Southwestern German; G.S. Hickey, from the Michigan; A.J. Wells, from the Nevada; L. L. Rodgers, from the Western N. Y.; Ensign H. King, from the Des Moines; Silas Pruden, from the Ohio; Esdras Smith, from the Upper Iowa, and A. H. Davies from the Illinois.

William McPheeters joined the Baltimore Conference at first. He was a man of much ability in the pulpit. In 1879 he was transferred to the Central Illinois Conference.

Charles J. Lovejoy joined the Kansas Conference in 1868. Judging from a sermon the writer heard him preach, he was inclined to be sensational. In 1879 he withdrew from the ministry.

Julius and K. Franz were brothers. They engaged in the German work, but remained only one or two years.

George S. Hickey was a brother of the John Hickey whose experiences are related elsewhere. He remained with us but a few years, when he returned to Michigan, whence he came.

A. J. Wells was a bright man, a good preacher, and capable of great usefulness. He was not in harmony with our system, and in 1882 joined the Congregational Church. Some years later he drifted into the Unitarian Church, and became a pastor of that denomination in San Francisco.

L. L. Rogers came to take charge of the Napa Collegiate Institute. He remained there two years, and then engaged in the pastorate. In 1879 he left us, but where he went is unknown to the writer.

Ensign H. King is one of our soldier ministers. We have enough of them to make a goodly Veteran's Society. Their annual camp fires light a good many hearts that did not go to the war, but who have, and always will have, an affection for those who did, an affection that grows in proportion to the length of time that separates between them and those days that tried men's souls. Chaplain King was born near Newcastle, Penn., January 28, 1838. His parents were devout Methodists, and so reared him that he never knew when he was not a child of God. He joined the Church in Iowa in 1853. He was licensed to preach in 1860. He enlisted in company I, Fifteenth regiment, Iowa Volunteers, in November, 1861. He began as a private, but was promoted during his first three years through the office of first sergeant, second lieutenant, first lieutenant, to be chaplain of the regiment. He served in this last office until regularly mustered out at the end of the war in August, 1865. He immediately began his work as a pastor, supplying a charge until the time of the Des Moines Conference session in 1866. After eight years of successful labor in that conference, he came to California. In 1888 he was compelled to take a superannuated relation, in which he remains. He resides at Napa.

Of Silas Pruden nothing is known save that he came, did two or three years' service, and located.

Esdras Smith was born in Sullivan County, New Hampshire, September 1, 1829. His parents were Presbyterians, and he was carefully raised. In 1848 he went with his father's family to Missouri, and soon after to Illinois. They settled in Morgan County, where in June, 1849, he experienced religion at a prayer-meeting held in a log school house. He also felt it was his duty to preach, but resisted this impression, greatly to his loss of comfort, until 1856, when he united with the Minnesota Conference. He labored there for a time and also in the Upper Iowa Conference, whence he was transferred to this in 1874. He has done hard work in hard charges, laboring faithfully until 1899, when he was superannuated. He died December 22, 1899.

The name of A. H. Davies appears in the list of transfers, but as it does not appear elsewhere, neither this year or the next, it must be a mistake. At least the writer knows nothing of him.

There were also two transfers of probationers—Marion M. Bovard and Hamilton D. Hunter. The first was a transfer from the North Indiana Conference, which body he joined in 1872. His labors in this State were wholly in Southern California, being a charter member of that conference. He did very valuable service in the pastorate, and in the educational work, until his death several years ago.

Hamilton D. Hunter was a transfer from one of the more western New York Conferences. He remained in this field until 1878, then he withdrew from our ministry.

There were two probationers received at this conference—Andrew J. Hanson and Murdock Grant. The first was born in Fremont County, Iowa, October 11, 1850. He came with his father to California in 1862, and settled near Sacramento. He was converted at Eden Creek school house in a revival meeting, February 14, 1864, joining the Church soon after. He graduated in the full classical course in the University of the Pacific, in 1873. He supplied the church in Lockeford until the conference of 1874. In December, 1873, he married Miss Helen M. Starr, also a graduate of the same institution. He engaged in regular pastoral work until 1878, when he was selected to labor with Dr. Gibson in the Chinese mission. After two years in California he went to Oregon, in charge of the Chinese work there. On resigning his place in the mission, he was transferred to the Puget Sound Conference, where he labored as pastor and presiding elder for thirteen years, representing that body in the General Conference of 1892. By request of his many friends in California he was transferred back to our conference in 1897.

Of Murdock Grant the writer only knows he was never received into full connection. In a year or two he was discontinued.

The separation of East Oakland from the First Church was rather premature. None of the members living in East Oakland desired it, and this weakened the enthusiasm so essential to a new undertaking of so great magnitude. Mr. Hulbert worked hard, bought a good lot, better in the opinion of the writer than the one now in use. Here they erected a small plain church, but as the entire expense, or very nearly so, had to be a matter of debt, it was a long time that the society had to struggle with a burden too great for it to bear. In order to be relieved from debt they had to sacrifice a part of their ground, and thus lose the situation for the coming years. In 1876, W. Gafney. In 1877, C. J. Lovejoy. In 1878, W. S. Turner. In 1879, W. Angwin. During this pastorate the church debt was paid. It was no easy task, even with the aid afforded by the sale of one of their lots. In 1880 San Leandro was added to it. The next year it was alone. In 1882, J. L. Mann. In 1884, J. W. Ross. In 1887, H. B. Heacock. The old property was now sold, a lot with parsonage on Eighth avenue purchased, and a new church erected thereon. In 1889 the name of the charge was changed to Eighth Avenue. When Dr. Heacock left in 1892, the church was valued at $35,000 and the parsonage at $5,500. A heavy debt was incurred which has seriously embarrassed them since, but they are at this writing in sight of victory. M. F. Colburn followed Heacock. In 1893, S. J. Carroll. In 1897, A. T. Needham. Members 287, probationers 25, local preachers 2, Sunday-school scholars 141, one church valued at $25,000, one parsonage valued at $5,000, paid pastor $1,800, presiding elder $100, bishops $20, raised for missions $170.

This was not the first that was seen of Plymouth, for it had been a long time a point on some contiguous circuit. In 1874 it was the head of a circuit, with R. Kirkland supplying it. In 1875 it was Plymouth and Volcano, with J. J. Cleveland in charge. In 1876 it was Plymouth and Drytown, with J. H. Jones in charge. The next year Drytown was not named. In 1878, A. R.Sheriff. In 1879 it was Ione and Plymouth, with S. T. Sterrett in charge. In 1880 it was nominally alone, and supplied by S. Belknap. In 1882, W. S. Corwin. At that time the circuit embraced Drytown, Oleta, and Shenandoah Valley. But these last named places were soon after added to Volcano, and Plymouth became a station. In 1884 it was supplied by C. F. Withrow. This was a year of much loss to our Church through the introduction of a Free Methodist Church. In 1885, A. C. Duncan. In 1887, J. L. Burchard. In 1889, it was Plymouth and Drytown with W. P. S. Duncan in charge. In 1890 it was supplied by T. Leak. In 1891, C. H. Kirkbride. In 1895, W. T. Curnow. In 1897, A. Case. Members 66, probationers 2, one local preacher, 110 scholars in Sunday-school, one church valued at $2,500, one parsonage valued at $500, paid pastor $553, presiding elder $15, raised for missions $20.

Biggs became an appointment on the Marysville District, with H. J. Bland in charge. In the absence of information concerning this place we shall simply give the succession of pastors. In 1875, J. S. Fisher. In 1877, J. M. Park. In 1878, I. B. Fish. In 1879, G. Adams. In 1880, J. H. Jones. In 1881, W. S. Corwin. In 1882 it was supplied. In 1883 it was Biggs and Gridley, supplied by A. R. Sheriff. In 1884 it was supplied by E. Hopkins. In 1885, H. B. Sheldon. In 1886, L. W. Simmons. In 1889, it was supplied by J. S. Anderson. In 1890 it stood alone and was supplied by W. E. Read. In 1891 it was supplied by A. L. Walker. In 1893 it was supplied by John Tamblyn. In 1894 it was supplied by Arthur Naylor. In 1896, it was supplied by J. W. Hinds. In 1897, E. Huffaker. Members 51, probationers 15, scholars in Sunday-schools 85, one church valued at $3,000, paid pastor $540, presiding elder $42, raised for missions $11.

Orange was a place in the Los Angeles District, where A. Bland was stationed this year. The next year it was called

Orange and Anaheim, with J. M. Campbell in charge. And thus we take our leave of it.

Pleasanton appeared in the lead of Livermore this year, with E. A. Wible in charge. In 1875, E. M. Stuart. During this pastorate a church was built in Pleasanton. It was undertaken and carried forward by the few Methodists who lived there. Still the pastor was induced to submit its ownership to a popular vote. It was almost certain that if those who voted had been only such as gave money to build the church, it had been a Methodist Church. But many in the community had a prejudice against Methodism because of its attitude on the subject of dancing, and these came in and took an active part in the election. The result was, it was voted into the Presbyterion Church. Better that than to be a Union Church. In 1876, J. A. Bruner. In 1878, it was Pleasanton and San Ramon, supplied by W. D. Crabb. In 1879 it was San Ramon and Pleasanton, Crabb still in charge. It remained a part of the San Ramon charge, though not always named, until 1893. All this time it had a parsonage, and in 1888, during the pastorate of Ross Taylor, a neat church was erected. The pastors serving during this period will be given in connection with the history of San Ramon. Until the church was built, services were held in the Presbyterian Church. In 1893 Pleasanton was alone with H. W. Baker supplying it. He reported 16 communicants, and 30 scholars in Sunday-school. In 1894, it was Pleasanton and San Ramon, with E. A. Winning in charge. In 1896, E. J. Wilson. In 1897, R. Burley. At that time the two churches reported 25 members, one probationer, 70 scholars in its two Sunday-schools, two churches valued at $6,000, one parsonage valued at $1,000, paid pastor $600, presiding elder $25, bishops $1, raised for missions $11.

Bakersfield was an appointment this year with A. J. Hanson in charge. In 1875, J. B. Green. With this appointment it went out of our conference.

Wilbur and Bartlett Springs are about twelve miles apart, in the Coast range of mountains, west of Colusa. J. Green was the appointee this year. Mr. Wilbur was a Methodist. The region is sparsely settled, and no one followed Mr. Green.

CHAPTER XXX.

1875.

The Twenty-Third Conference.

This conference met on the 15th day of September in the Central Church, San Francisco, Bishop Peck presiding. It was his last visit to the Coast. Dr. Heacock was continued as secretary. It was at this session that David Jacks of Monterey offered one hundred acres of land for a camp meeting ground, and a place of summer resort. The conference selected a committee to receive the gift, and under due incorporation, proceed to make it effective for the purposes intended. Thus Pacific Grove Retreat was inaugurated. Though the gift was finally lost to the Church through the debts contracted in its early development, the enterprise has gone on with little or no embarrassment on that account, until Pacific Grove is about as well known in the world as San Francisco itself. It was also at this conference that measures were adopted which led to the formation of the Southern California Conference one year later. To some of us this seemed premature, and was opposed on that account, but the outcome has fully justified the step, and our Southern brethren have fully established their ability to keep house for themselves.

Statistics.—At the close of the conference session there were 143 ministers on the roll of members, and 11 probationers. The reports from churches gave 8,296 members, 2,209 probationers, 126 local preachers, 156 Sunday-schools, 1,673 officers and teachers, 12,592 scholars, 107 churches, valued at $660,050, 71 parsonages, probable value $67,450, raised for missions $4,582.

J. H. Wythe was placed on the San Francisco District, A. J. Nelson on the Sacramento, the Petaluma District was restored, with W. S. Turner in charge. The Humboldt District was added to the Mt. Shasta, the whole called the Northern California District, and placed in charge of H. B. Sheldon. F. Bonn was on the German District. The prospective Southern California Conference was made into two districts, Los Angeles, with A. M. Hough in charge, and the Santa Barbara, with P. Y. Cool in charge. There were 160 pastoral appointments.

Delegates were elected at this time to the General Conference of 1876. The conference delegation stood as follows: George Clifford, H. C. Benson and W. S. Turner. The reserves were Wesley Dennett and H. B. Heacock. Dr. Dennett went in place of the chairman of the delegation, who was detained at home by sickness in his family. The laymen met and elected Annis Merrill and E. B. Bateman. Dr. Bateman was a physician, formerly of Stockton, but afterward on the reservation at Round Valley, a position he held at the time of his appointment. J. W. Hinds and Peter Bohl were reserve delegates. Mr. Hinds was a banker, who afterward became a local preacher, supplying charges in several places. Mr. Bohl is mentioned elsewhere. He went in place of Mr. Merrill. The laymen endorsed the Indian policy of Gen. Grant, and all efforts to Christianize the Chinese, recommended a mission of our Church to Canton, China, asked for lay representation in the annual conference, the legal recognition of women as local preachers, and a law excluding all ministers who use tobacco from membership in an annual conference. This conference is noted as that which received the largest number of transfers of any other in our history. It will be observed, however, that the men sent have, for the most part, done excellent work. Besides, among them were a few of the most brilliant men we have ever had. Here is the list: M. C. Briggs, from the Rock River Conference, F. P. Tower from the New York East, Thomas Guard from the Baltimore, C. C. Stratton from the Rocky Mountain, L. M. Hancock from the South Kansas, E. A. Ludwick from the Erie, C. H. Kenney from the New England, J. B. Green from the South Indiana, C. G. Milnes from the Colorado, L. T. Woodward from the Oregon, T. F. Harts from the Kansas, J. L. Mann from the Holston, S. F. Woodcock from the South East Indiana, Aquila Holbrook from the North Ohio, John Coyle from the Newark, J. W. Hawley from the South Kansas, J. N. Pardee from the Wyoming, J. B. Maxfield from the Nebraska, John E. Day from the Kansas, R. L. Harford from the Kansas, and J. M. Park from the Holston. To these we may add, T. B. Palmer and Thomas Dart, admitted on certificate of location, and W. J. Sheehan, admitted on credentials from the Canada Wesleyan Conference.

Dr. Briggs returned to his old field of labor after an absence of five years, two of which were spent in Cincinnati, and three in Evanston, Illinois. F. P. Tower was a graduate of the Wesleyan University of Middleton, and had been several years in the New York East Conference before coming here. He only remained a little over one year and then took a transfer to Oregon.

Thomas Guard was a native of Ireland. He had been in South Africa and Australia before coming to America. Having served Mt. Vernon Church in Baltimore as long as the time limit would allow, he was transferred to this conference, and stationed at Howard Street Church. He remained with us a little less than five years, when he returned to Baltimore. His oratorical powers were truly of a wonderful character. His popular lectures, generally religious in a marked degree, were two hours long in most cases, but were heard to the end without the least flagging of interest. These lectures abounded in chaste humor, brilliant wit, and profound thought. His personal character was childlike, transparent, and generous. He drew large audiences to his services, and they were intelligent, thinking people, but he had a distaste for the routine of pastoral work. Indeed, he often acknowledged this to his friends. At the very zenith of his intellectual powers, in the fall of 1882, he was taken from earth.

C. C. Stratton had been a member of the Oregon Conference, which body he joined in 1858. He was a graduate of the Willamette University. He went to the General Conference of 1872, but instead of returning to Oregon, took work in Salt Lake City. He came from there to California. He was a very rapid and fluent speaker, the stenographers having a hard time to report him. But his fluency was not in word only, his sermons were packed with solid thought. His work was mainly in the field of education, where he has already been considered.

Lemuel M. Hancock was born in Jacksborough, East Tennessee, May 3, 1823. His parents moved into a free state on account of their repugnance to slavery, and settled in Indiana when he was a boy. His ancestors for many generations were Methodists, and he was converted when seventeen years of age, joining the Church soon after. At the age of nineteen he was licensed to preach, and in 1847 was admitted on trial in the North Indiana Conference. He served as chaplain in the civil war for two years. In 1868 he was transferred to the Kansas Conference, where he labored until he came to California. He died at Los Gatos February 19, 1883. His last words were, "I owe all to Jesus."

E. A. Ludwick had lost an arm in the service of his country. His health was poor, and he located in a year or two after his coming. He asked for a vacant place in the San Francisco mint, and was appointed. He died several years ago. A man of beautiful spirit.

S. F. Harts, C. H. Kenney, J. B. Green, S. F. Woodcock and J. W. Hawley were appointed to the Southern Conference.

C. G. Milnes has been a very useful minister among us. The only item of information we have of him is that contained in the minutes, from which we learn that he joined the Iowa Conference in 1857, and that he came from the Colorado Conference here.

L. T. Woodward came in poor health, and did not long live to prosecute his work. He died November 19, 1875.

Jonathan L. Mann was born in North Carolina February 19, 1839. He was a tall, slender man, of unhealthy appearance, and it is hard to realize that at the age of nineteen he weighed 162 pounds, and could split as many rails in a day as Abraham Lincoln when in his prime. He was converted at the age of fifteen, and joined the Holston Conference when twenty-one. This was near the opening of the war. Being intensely loyal to the old flag, and all it represented, he had some stirring experiences. In a hot-bed of Southern secessionists, he refused to pray for Jefferson Davis and the Southern Confederacy, though again and again threatened if de did not. At last he found that he had not a moment to lose if he would save his life. With a few things thrown over his shoulders, he started in the night for a place of safety. A price was set upon his head, as he soon found from the newspapers that casually fell into his hands. He depended upon the kindness of the negroes, in whose quarters he rested during the day, to feed and hide him, and this they did, until he reached the Union army in Virginia. Staying with an old friend, himself a Union man, for a few days to rest, he was awakened one morning by the sound of artillery to the south of him. Justly inferring that he was then within the Union lines, he aroused his friend, and together they ran to the nearest village, a distance of about two miles and a half. As they entered it on one side, a squad of Union soldiers entered it on the other. Said he to the writer, when telling this story: "You think you love the old flag, but you don't know anything about it. I ran to it, I caught its folds in my arms, I wet it with my tears, nor did I care who saw me, nor what they thought of me." He at once enlisted as a private, but soon after was appointed chaplain, in which relation he continued until the end of the war. The regiment with which he was connected was that of Col. Brownlow, son of the famous parson. The war over, he returned and went to work in the Holston Conference of our Church. His expulsion from the other Holston Conference, for no reason in the world than because he was true to his country, he always considered a credit to himself. He wrote a little booklet giving an account of his persecutors, that showed how it fared with those who not only had turned from the right themselves, but had sought to pursue to the death one who never swerved from duty. He represented the Holston Conference in the General Conference of 1872. His first appointment with us was to San Diego, where he was called to pass through the deepest sorrow of his life in the death of his companion. He became a charter member of the Southern California Conference, whence he was re-transferred to this in 1879. A little time previous he married Mrs. Ella L. Smith of San Jose, who lives to mourn his loss. He had a long struggle with failing health, but kept at his work when he should have rested. The end of this good man came April 4, 1893. He died at Modesto, among the warmest friends a true pastor ever had. His preaching was of a high order in excellence. Warm, earnest, thoughtful, evangelical. He fed his flock like a true shepherd. His memory is precious.

Aquila Holbrook is a man of sterling value, whose work has always been of profit wherever he has been sent. He was greatly afflicted in the death of his wife, which occurred March 17, 1889. We learn from the minutes that he joined the Kentucky Conference in 1860, but was transferred here from the North Ohio.

Robert L. Harford was born in Ohio in 1837, but raised in Pennsylvania. He was educated in Washington College, which institution conferred upon him the degree of D.D. in 1872. He was converted at the age of seventeen, and two years later removed to Kansas. He was licensed to preach in 1857, and in 1860 was received on trial in the Kansas Conference. He was a member of the General Conference of 1872. In 1873 he went to Colorado, whence he was transferred to California. He died June 2, 1883. He was twice married, first to Miss Lyman, who died in 1871, leaving him with two children. In 1873 he married Mrs. M. E. Fraser, who with her children survive him. He was a scholarly man, his preaching was of a high order, and he filled ably the positions he was called to occupy. He had been president of two colleges before coming to California.

John Coyle joined the Newark Conference in 1863, and so had been twelve years in the work before coming to California. He has been a very efficient and talented pastor, presiding elder and preacher. The writer has not been favored with any information concerning his early life, else he would gladly give it.

I. N. Pardee and J. B. Maxfield never came, or if they came they did not stay. Their names are not found in future rolls of the conference.

John E. Day was a deacon when transferred, and was never ordained elder. He remained three years in the pastorate of the church in Yreka, then took a supernumerary relation, still residing in Yreka. He continued supernumerary until 1882, when he was expelled from the ministry of the church.

Jacob M. Park remained on the list of members until 1882, when he was transferred to the Upper Iowa Conference. He died in Los Angeles, January 15, 1893. He was a native of New York, left an orphan at an early age, educated at Cazenovia and Lima, joined the Black River Conference in 1845, belonged successively to the Philadelphia, Iowa, East Genesee and Holston Conferences, before coming to California. He was made supernumerary in our Conference in 1878 and soon after, if not before, removed to Iowa. He lost his eyesight and suffered untold afflictions of the body besides. Yet he fought his way to the age of seventy-five years in spite of it all.

F. M. Dart was admitted on his certificate of location. His name appears in connection with but one appointment. What became of him is as uncertain as whence he came.

Thomas B. Palmer was born in Delaware County, New York, August 19, 1843. He was converted at the age of twelve years. He resided for a time in Wisconsin; then settled in Kansas. For three years he served his country in the army. In 1868 he joined the Kansas Conference. His health failing, he located in 1875 and came to California. He took a supernumerary relation in 1884 and moved to the southern part of the State. Here he did good work according to his strength, planting at least one new charge. In 1892 he returned, was made effective, and is still doing good work.

W. J. Sheehan was received on his credentials from the Wesleyan Church in Canada. He was a native of England, but no doubt of Irish blood. He was raised a Roman Catholic, but converted among the Bible Christians, which Church he joined, and of which he became a minister. He came to California in 1874, and supplied Columbia and Sonora that year. He lost his life trying to cross Butte Creek in February, 1878. He is reported as a man of tenderness and sympathy, of excellent mental endowments, modest and spiritual.

Six probationers were received at this time— Milton D. Buck, R. E. Wenk, Joseph H. Wythe, Jr., Edward C. Arnold, Freeman D. Bovard and Elias Jacka. Of J. H. Wythe, Jr., we have already written, this being the second time he joined.

Milton D. Buck is the son of Dr. D. D. Buck, of one of the New York Conferences. He was born in Lyons, Wayne County, New York, March 29, 1852. He graduated at Syracuse in 1875, taking the degree of A.B. He came soon after to California. His first work was in connection with the Napa Collegiate Institute. Here in 1878 he married Miss Martha R. Amas. She is an able and successful worker with him, especially blessed in her influence upon the youth of the Church. Mr. Buck has been for several years secretary of our conference, and represented it in 1896, in the General Conference.

Robert E. Wenk is a native of Ohio, but came in early life with his parents to California. He was principally raised in Stockton, where his father and mother were influential members of our Church. He graduated in the full classical course from the University of the Pacific in 1871. Having spent a time in the Boston School of Theology, and having taught about four years in the Military Academy in Oakland, he was recommended by the First Church of that city, and received on trial in the California Conference in 1875. He has done continuous active work since that time. He was married October 12, 1880, to Miss Carrie Clifford, oldest daughter of our well-known minister of that name. She died two years later, and in 1887 he married Mrs. Dora C. Redding, widow of one of our ministers. Alas! as these lines are being written, the parsonage is again empty, and our brother mourns the death of his second wife. Mr. Wenk is a good scholar and a successful preacher.

Freeman D. Bovard, brother of Marion already noticed, and of several other ministers of high standing, was born in Scott County, Indiana, January 9, 1851, converted March 31, 1860, licensed to preach January 15, 1872, admitted on trial in the Southeast Indiana Conference in 1873, graduated from the Indiana Asbury University, in the full classical course, in 1875, and the same year came to California. He was transferred as a probationer. His work at first was in Southern California. He was for four years vice-president and professor of mathematics in the Southern California University. He was transferd back to our conference in 1885, and is now vigorously and successfully in the work. His abilities have received recognition on the other side of the mountains. He received the degree of Ph.D. from the Illinois Wesleyan University in 1890, and D.D. from his Alma Mater in 1879.

Edward C. Arnold did not long remain in our conference. The writer is under the impression that in 1876 he was transferred to the Nevada Conference, where he was, in due time, received into full connection, but in a year or two afterward took a location. He is now a local deacon residing at Berkeley.

Elias Jacka was received into full connection in 1877. He was an Englishman by birth, probably from Cornwall. He located in 1883, and soon afterward became a Presbyterian minister.

There are four new names appearing in the list of appointments to the southern part of the State. They are Julian, Santa Monica, Santa Ana and Muscle Slough. The reports of these charges were made to the Southern Conference the next year, and for this reason, as well as the fact that no information has been given of them, we shall not consider them further.

South San Francisco had a separate existence, this year with P. G. Buchanan in charge. This has been a hard field. For the most of its history it has been an appendage of Kentucky Street, or merely a mission Sunday-school. In 1889 it was called Fifteenth Avenue, with W. Carver in charge. In 1891 it was supplied by Arthur Anderson, a local preacher in business nearby, who enjoys the utmost confidence of his associates. He remained until 1895, when E. M. Hill was appointed. In 1896, G. R. Stanley. In 1897, H. Pearce. Members, 27; probationers, 4; one local preacher; 80 scholars in Sunday-school; one church, valued at $4,000; paid pastor $320; presiding elder, $15; bishops, $2; raised for missions, $12.

The history of West Oakland must preceed the time of which we are now writing by two years and more. In 1873, when the writer was appointed pastor of Oakland, there was a small mission Sunday-school held in a hall on Seventh street, opposite where the local trains stopped for the last time before reaching the boat. The use of the hall was donated, and a few of our members conducted the school. Some months later they were informed that they would have to pay rent, and this they were unable to do. Hence the hall was abandoned. About that time a man erected a wind-mill and a water-tank a little ways north and west of the hall already described. Under the water-tank he fitted up a sort of circular hall, which he offered to the Sunday-school, and which was accepted. Here the school met, and here preaching services were held in the afternoon by the pastor and others, among them P. G. Buchanan.

When the First Church began its bulding enterprise in 1875, the members at the "Point," as we then called that locality, got together, and concluded that as they could do but little at most for the greater work, they would undertake something nearer home. They resolved to buy a lot and build a small house for their Sunday-school. The lot was bought on Campbell street, and the house was dedicated in July or August, 1875. The writer, assisted by F. P. Tower, then stationed at Alameda, dedicated it one Sunday afternoon. It was no part of the design of these members to be set off at that time as a separate charge, but the policy of the bishop, to boom the work, led to that result, and at this conference J. H. Wythe, Jr., was appointed to West Oakland. The church now, under the earnest efforts of the pastor, proceeded to build a more sightly, as well as a more commodious edifice. The little chapel was placed in the rear for vestry purposes, and a building capable of seating about four hundred people was erected in front of it. It was dedicated by Bishop Wiley, September 2, 1877. As the enterprise was begun in the centennial of American independence, it took the name of Centennial Church. Considerable debt, considering the ability of the Church, was left on the property, which was a burden for several years. In 1878, C. S. Haswell. In 1879, G. Newton. He remained three years, and during the third year the Church was much distracted over the discussion of the question of holiness, as Mr. Newton taught it. In 1882, A. Holbrook. He had a struggle to harmonize the elements and prevent further loss to the Church. He succeeded in this, and in another scarcely less needed enterprise, paying off a debt of $1,800 that had come down from the time of the erection of the church. In 1885, C. McKelvey. In 1886, D. W. Chilson. In 1887, J. H. Wythe, Jr. During this pastorate a new building enterprise was inaugurated and completed. The old property on Campbell street was sold to the Norwegian and Danish Mission; a lot was purchased on Chester street, corner of Ninth, having thereon a house of five rooms. On this lot the church now in use was built. The society then took the corporate name of Chester Street Church. This change occurred in 1889. The time of the dedication of this church has not been given, but Bishop Fowler dedicated it somewhere about the beginning of 1890. A debt of $3,500 was left on the property. In 1892, C. V. Anthony. In the middle of his second year he was removed to Sixth Street Church, Sacramento, and G. W. Beatty was appointed in his place. In 1897, A. H. Needham. Members, 140; probationers, 20; Sunday-school scholars, 350; one church, valued at $14,000; one parsonage, valued at $1,000; paid pastor, $1,000; presiding elder, $60; bishops, $12; raised for missions, $80.

This year we find Mayfield a charge, with S. C. Elliott pastor. It had been an appointment on the San Mateo Circuit in 1871. For most of the time it was a part of the Redwood charge until 1888. P. G. Buchanan was instrumental in building a church in Mayfield in 1873. That fall, under the pastoral care of T. B. Hopkins, the first member was received into the Church. This was Mrs. Lydia Myrick, a native of Elizabeth, New Jersey. Her husband was a pioneer, from Nantucket. Though he was not a member of the Church, he was a warm friend and supporter of it. Mrs. Myrick died in 1893. Since 1886, and for two or three years at different times previously, Mayfield has been a charge by itself. In 1886 and in 1887 it was supplied by W. P. Williams. In 1888 and in 1889 it was supplied by J. R. Watson. In 1891, W. W. Thoburn. In 1893 it was Palo Alto and Mayfield, with M. H. Alexander in charge. In 1895 it was again alone, supplied by James Furguson. In 1897, W. B. Priddy. Members, 11; scholars in Sunday-school, 45; one church, valued at $2,000; one parsonage, valued at $500; paid pastor, $372; presiding elder, $15; raised for missions, $3.

A Scandinavian mission was inaugurated this year, though left to be supplied. Before the year expired E. Shogren arrived and took charge. He reported 131 communicants in 1877. We have not the necessary data to follow out the history of this mission in detail. The men connected with its pastoral charge will be noticed in the order of their arrival. In 1883 the Norwegians and Danes were made into a separate mission. The only field occupied at first was Oakland. In 1892 there was a Swedish District formed, which has continued until now. The same year the Norwegian and Danish work was put into the Northwest Norwegian Conference. In 1897 there were eight appointments on the Swedish District, severally in the following places: Escondido, Kingsburg, Los Angeles, Oakland, Paso Robles and Fresno, Redwood City and San Jose, Sacramento and circuit, and San Francisco. The reports from all these give 354 members, 35 probationers, 8 local preachers, 296 scholars in Sunday-school, 6 churches valued at $44,900; they paid $1,983 on salaries for pastors, $125 for presiding elders, $24 for bishops, and they raised $331 for missions.

San Lorenzo, near San Leandro, was for a long time an appointment on contiguous circuits, but nothing permanent was secured there. This year it was coupled with Centerville, and placed in charge of W. B. Priddy. It was not continued.

A charge called San Jose circuit was formed in 1874, with A. M. Bailey as pastor. What preaching places and what societies were involved we cannot here state. This circuit has appeared from time to time, having the Willows and Cottage Grove, and sometimes Alviso and Evergreen, as points of labor.

Pacific Grove Retreat, afterwards called Pacific Grove, was placed among the appointments this year. At first the care of the grounds, the preparation for and the oversight of the various meetings held there was all the duty required; but as people began to go there to live it became a town and the location of a church. No report was made of it, nor any additional appointment made until 1883, when it was coupled with Monterey and left to be supplied. It was supplied before the year 1884 expired by J. B. Chenoweth. He reported 25 members, 33 scholars in Sunday-school, and a parsonage valued at $500. In 1885, T. H. Sinex. Previous to this time services were held in the hall built by the railroad for the use of the C. L. S. C. and other gatherings. Here, too, the conference was held several times. Dr. Sinex succeeded in building the beautiful structure which is now in use. It was ready for occupancy in the summer of 1888. Monterey was then dropped from the name of the appointment, and Pacific Grove became one of our regular stations. In 1889, M. C. Briggs. In 1890, S. G. Gale. In 1893, W. S. Urmy. In 1895, A. H. Needham. In 1897, F. F. Jewell. Members 202, probationers 14, local preachers 3, scholars in Sunday-school 135, one church valued at $27,000, one parsonage valued at $3,475, paid pastor $1,240, presiding elder $70, bishops $22, raised for missions $100.

Chico Circuit is of uncertain limits. J. H. White was in charge this year. In 1876 it was supplied by C. H. Darling, at which time there were 24 communicants, 125 scholars in Sunday-school, but no church property. In 1877, W. J. Sheehan. In 1878 it was not on the list.

CHAPTER XXXI.

1876.

The Twenty-Fourth Conference.

This conference was the first in twenty-one years at which the writer was not present. Shortly after it met he was "out on the ocean sailing" to Portland, Or., where he had been already appointed. It met in Stockton, September 13th, Bishop Harris presiding. H. B. Heacock was secretary. The members of the conference in the southern part of the State met afterward and organized the Southern California Conference. This fact must be borne in mind in considering the membership both of the conference and the Church at large.

Statistics. The conference roll contained 123 names at the close of the session, and 11 probationers. Members 7,640, probationers 1,675, local preachers 103, Sunday-schools 147, officers and teachers 1,533, scholars 11,882, churches 185, probable value $688,500, parsonages 71, probable value $88,105, raised for missions $2,964.

This year Marysville District was added to the Sacramento, and all reference to the southern part of the State was cut off. There were 123 pastoral charges.

The following transfers were made: C. Millard, George E. Kendall, E. Shogren, R. Bentley, S. H. Todd, and B. E. Edgell. The admission of G. W. Beatty on certificate of location also occurred at this time. Dr. Bentley returned from a two years' pastorate in Taylor Street Church, Portland, and needs no further attention in this place. C. Millard was an unfortunate addition to our conference. He was expelled at the end of the year. George E. Kendall came to us from the Northwest Iowa Conference, and was transferred to the Des Moines Conference the next year. S. H. Todd was a transfer from the Oregon Conference. He remained in the work until 1881, when he was transferred back to the same conference. B. E. Edgell was from the Pittsburg Conference, which body he joined in 1865. He was made supernumerary in 1877, and in 1878 he was transferred to the East Ohio Conference.

George W. Beatty joined the Erie Conference in 1871, but of his further history the writer has received no information. He has been on the active list since he joined.

E. Shogren was a native of Sweden. He joined the Illinois Conference in 1843, but came to us from the Central Illinois Conference. He was a man of fine appearance, and reputed among his people very able as a preacher. He did good service in the Scandinavian mission until 1881, when he was transferred to the Northwest Swedish Conference.

Four were admitted on trial—J. H. White, C. S. Haswell, J. S. Fisher, and S. A. Redding. All four of them are now in the eternal world. J. H. White was discontinued at his own request in 1879. Subsequently he joined the Southern California Conference, and died a member of that body a few years ago.

Charles S. Haswell was a physician for many years in Sacramento. He was also a member of the State Senate. His loyalty and zeal for the right was never questioned. He was born in the town of Bennington, Vermont, March 21st, 1815. His father was a printer, who established the Bennington Gazette. He became an orphan at the age of four, and was raised by his brother William in Ohio. He was converted in childhood, and always remained true to those early vows. On the 1st of January, 1837, he married Miss Fannie Patchin, with whom he lived over fifty years. She survives him. When 25 he began the study of medicine, graduating from a college of medicine in Cleveland. In 1853 he crossed the plains to California. He was a local preacher many years before he joined the conference. Being a ready speaker, he soon became distinguished in any association in which he might be placed. He was Grand Master of the Odd Fellows in this State, and decided that saloon-keeping was a disreputable business, which legally kept a man from joining the order. For four years he was Grand Worthy Chief Templar of the Good Templars in California, doing hard work for that cause in all parts of the State. In spite of the fact that he was over sixty years of age, he was readily received into the canference in 1876. He died very suddenly, while on a visit to Watsonville, September 21, 1893. He was on the effective list to the last.

John S. Fisher was born in Schenechtady, N. Y., March 27, 1832. He removed with his parents to Illinois when ten years old. Here he married Miss Emma Anderson in 1852, and was converted one year later. Not long after his conversion he was licensed to preach, often supplying work under the elder until he joined the conference in 1876. He reached California, and supplied a work one year before he joined. "As a faithful minister of the gospel, he was honored by the churches he served, and by the communities in which he lived." This is the record the conference made of him when he had gone to his reward. In July, 1894, he was stricken with paralysis. All efforts at permanent recovery proved in vain. He became almost as helpless as a child. His faithful wife ministered to him with the closest vigilance. The peaceful, triumphant end came on the 15th of April, 1897. He died in Los Angeles, but was buried in San Jose.

Samuel A. Redding was born in Crawford County, Ohio, and at the age of nineteen he enlisted in the Union army, doing two years of faithful service, mainly in the clerical department. He was then honorably discharged and entered Hilsdale College. Here he spent five years, when his health failing, he sought relief, first in Minnesota, then in Nevada. He was ordained deacon by local preacher's rule, in Carson City before coming to California. His health improved, but was never fully restored. He struggled on, toiling when he ought to rest, but fell at last at his post of duty. He was received into full connection in 1878, and died in Scott Valley March 28, 1883. He married Miss Dora C. Copp in 1870.

Peach Tree Circuit, on the San Francisco District, lived two years under the labors of E. Smith, who then reported 8 members, a salary of $250, $1.50 raised for bishops, and $1 for missions. It was then taken from the list of appointments.

Davisville and Plainfield was supplied this year by J. J. Harris. He made no other report than one dollar raised for Church Extension—a very suggestive collection. D. S. Stewart supplied it in 1877. He remained two years without making any report, and then the place was dropped from the list of appointments.

Occidental was made a separate charge this year. D. E. George was pastor as a supply. He reported 42 communicants, 60 scholars in Sunday-school, one church valued at $1,200, one parsonage valued at $200. In 1877, A. R. Sheriff. After this no mention is made of it until 1885, when it was an appendage of the Green Valley Circuit. In 1886 it was alone with G. R. Stanley in charge. In 1888 it was supplied by H. C. Langley. In 1889 it was again an appendage of Green Valley. In 1890 it was called Occidental Circuit, with W. A. Johns in charge. The word "circuit" was left off the next

year, Johns being still in charge. In 1893, C. E. Rich. In 1894, F. R. Walton. In 1895, E. A. Wible. In 1897, E. L. Thompson. Members 58, probationers 6, two Sunday-schools, having together 100 scholars, one church valued at $1,800, one parsonage valued at $600, paid pastor $493, presiding elder $30, bishops $2, raised for missions $8.

CHAPTER XXXII.

1877.

The Twenty-Fifth Conference.

This conference met in First Church, Oakland, on the 12th of September, and adjourned on the 18th. Bishop Bowman presided, and H. B. Heacock was secretary. It had been a dry year, and complaints came up from all the presiding elders of financial difficulties, and consequent hardships. Still it had been a year of reasonable prosperity in the growth of the Church. Perhaps hardships made it easy to find fault with each other, at least there were no less than eight cases of ministerial delinquencies, or of supposed delinquencies, referred to committees. One was expelled, two reprimanded by the Bishop, two or three censured, and one suspended for a year. Michael A. Starr, R. M. Kirkland, and Cassius H. Darling were elected and ordained deacons under local preacher's rule.

Statistics.—There were 124 names on the roll of the conference at the close of the session, and 12 probationers. The Church at large reported 8,088 members, 1,761 probationers, 110 local preachers, 167 Sunday-schools, 1,736 officers and teachers, 12,965 scholars, and 340 conversions in the schools. Churches 113, probable value $734,200, parsonages 82, valued at $84,600, collected for Conference Claimants $903, for missions, from churches, $1,544.85, from Sunday-schools $540.80, for Woman's Missionary Society $318.70, for Bible Society $507.90, for Church Extension $700.60, for Tract Society $202, for Sunday-school Union $196, for Freedmen's Aid Society $241.40, for Education $208.45. The amount appropriated to the conference for missionary purposes was $3,500 for the English work, $8,500 for the Chinese, $1,000 for the Scandinavian, and $1,500 for the German.

The boundaries of Stockton District were this year enlarged by the addition of the region about Oakland, previously in that of San Francisco. S. H. Rhoads was appointed to the

Northern California District. There were 127 pastoral charges.

Only two transfers were made at this time, and both were for the German work. A. Konselman was admitted to the Southwestern German Conference in 1870. He remained in the active work until 1881, when he was given a superannuated relation. The next year he returned East, and was not again in California, though he remained on our list until 1888, when he was transferred to the St. Louis Conference.

R. Steinbach was also a transfer from the Southwestern German Conference, having joined that body in 1875. He continued with us until the German Conference was formed, of which he was a charter member.

B. F. Rhoads was re-admitted on his certificate of location from the Illinois Conference. He continued in the work until 1883, when he located, going East the next year.

C. P. Jones joined on his credentials from the Church South. He was admitted to the North Carolina Conference in 1843, before the division of the Church. He was a college graduate, and possessed of more than average ability. He had received the degree of D.D. from a Southern college. In 1890 he took a superannuated relation, and moved to the State of Washington. Though he returned some years later, he has done no effective work since.

Eight probationers were received at this time; we shall consider them in the order of their joining. Theophilus H. Woodward was born in Ontario, province of Canada, June 19, 1850. His father was a successful minister of the Methodist Episcopal Church of Canada. In 1863 the elder Woodward started for British Columbia with his family. He reached California, where his health failed, and where he died, leaving a widow, four sons and three daughters. Theophilus was sixteen years old at the time. Having spent some years in British Columbia, he returned to see his mother in California, and entered the University of the Pacific. He had $30 in his pocket when he matriculated. But in spite of all obstacles he worked his way through, graduating in 1877, the year of his uniting with the conference. It was while he was a student that he was converted. He had joined the Church when eight years old, but when from home had wandered from the right way, but he never forgot his father's instructions, and his mother's prayers followed him; he found no rest until he gave himself up unconditionally to God. It was a hard struggle, and one full of interest, that secured his conscious acceptance with God; but it came, and with it a call to preach the gospel that had saved him.

George H. McCracken was received into full connection in due time, and continued in the work until 1882, when he took a supernumerary relation, and went to Illinois, where he resided some years. He subsequently went to Drew Theological School, and then returned and entered the work here. After three years, in 1891, he was again made supernumerary, and in 1898 he located.

Jared J. Harris was received into full connection in 1879, and in 1882 was expelled.

George G. Walter had been as regularly at work for a dozen years as though he had been a member of conference. He is a man of great modesty, and yet of great efficiency. Once at a camp-meeting his diffidence so overcame him that he was unable to say one more word after he had announced his text. Turning to the presiding elder he said, "If a sermon is preached this afternoon you will have to preach it." Taking his hat he walked off the grounds with rapid strides. Later in the evening the writer found him looking after the preachers' horses. He quietly said, "If I cannot preach I can take care of the preachers' horses." Yet he had no need to be ashamed of his sermons, for they were never poor. He belonged to a religious family, and was the last member of it to seek the salvation of his soul. Being sick, and near to death, he was exhorted to pray and make his peace with God. He said, "No, not now; I will not insult God by offering myself to him just as I am going to die. If He will spare my life, I will pray." He recovered, and began at once a religious life.

Of William M. Woodward the writer has received no information. He is a cousin of Theophilus, and graduated from the University of the Pacific at the same time. He has been filling responsible positions since, and is still at work.

William H. Hughes dropped out of the probationary relation in 1878.

James F. Holmes was discontinued at his own request in 1878, but was re-admitted in 1880, received into full connection, but in 1884, while pastor of our Church in Salinas, he joined the Protestant Episcopal Church, and became a minister in that body.

Edward F. Dinsmore was discontinued at his own request in 1778.

In looking at the new fields of this year, our attention is first arrested by two charges in connection with institutions of learning. The first of these is University Place and Willows. It was supposed that the union of these two suburbs of San Jose would make an appointment that could support the labors of one preacher. Nothing seems to have come of it. No report of it reaches us through the minutes, and no further mention of it is made until 1888, when College Park became an appointment with A. H. Briggs in charge. He reported 129 communicants, 200 scholars in Sunday-school. At that time services were held in the college chapel. The second year of Dr. Briggs' pastorate there arose a question that injured the school and church alike. It was whether the students should observe the order of chapel exercises on week days, or sit promiscuously as they desired. It took years to overcome the effects of so trivial a subject as this. In 1890, W. M. Woodward. In 1891, W. S. Bovard. During his pastorate the church now in use was erected, though considerably embarrassed by debt. In 1893, S. Jones. In 1895, T. B. Hopkins. His pastorate considerably more than passes the limits of our period. In 1897 he reported 95 members, 4 probationers, 8 local preachers, 95 scholars in Sunday-school, a church valued at $8,000, paid pastor $900, presiding elder $35, bishops $10, raised for missions $110.

The second appointment referred to was Berkeley Mission. We were slow about beginning work in the neighborhood of our State University, and when we did begin, it was at the wrong end. No one seems to have been appointed here this year, and no further mention is made of it until 1878, when G. Newton was sent to a charge called Berkeley and Temescal. The latter named place was a suburb of Oakland, where we had a few members and where services were occasionally held several years before. The writer maintained a cottage prayer-meeting in a private house during much of his pastorate at First Church, Oakland. A few years later Mrs. Chick built a small church on her own ground, and there a Sunday-school and occasional services were held. In 1883 she gave the building and grounds to the First Church on condition of their paying her an annuity while she lived. In 1885 L. L. Rogers was appointed there, but never went. In 1886 it was an appendage of West End, in Alameda, with A. S. Gibbons in charge. In 1888 it was dropped from the list, and was never an independent charge.

We now return to Berkeley. Mr. Newton reported 18 communicants, and the next year W. Hulbert was in charge. In 1880, and the year following, it was left to be supplied. In 1882 it was simply Berkeley, and was supplied by G. D. Pinneo. He confined his labors to West Berkeley, where he preached in the Presbyterian Church. In 1883, G. S. Holmes. A building was now purchased and fitted up for a church, probably the same now in use. In 1884, W. D. Crabb. Preaching was now regularly bestowed on Berkeley proper. The building used was the Odd Fellows' Hall. Services every Sabbath morning, followed by a Sunday-school, of which Chauncey Gaines, our principal supporter, was superintendent. Under his careful oversight, and aided largely by his liberality, the lot now in use was purchased. A church was erected thereon during Mr. Crabb's pastorate, but though used, was not finished. In 1887, S. J. Carroll. West Berkeley was now made a separate charge. In 1888, A. H. Needham. In 1889 it was called Trinity Church, and T. H. Woodward was its pastor. In 1892, R. Bentley. If the writer is not mistaken it was under Dr. Bentley's pastorate that the church was entirely finished. In 1897, J. Coyle. Members 257, probationers 13, local preachers 3, scholars in Sunday-school 176, one church valued at $11,500, one parsonage valued at $3,500, paid pastor $1,600, presiding elder $100, bishops $28, raised for missions $183.

West Berkeley, as we have seen, was made a separate charge in 1887. J. A. Bruner was its first pastor in this form. He reported at the end of his first year, 41 communicants, and a church valued at $1,200. In 1890, G. R. Stanley. In 1891 it was supplied by J. B. Rutter. In 1892, G. H. Jones. In 1893, H. L. Gregory. In 1894, A. M. Bailey. In 1895, H. Pearce. In 1896 it was coupled with Shattuck Avenue Church, Pearce still in charge. In 1897 it was alone with A. M. Bailey in charge. In estimating its strength, we shall take the figures of 1896. Members 27, probationers 23, one local preacher, 50 scholars in Sunday-school, church valued at $1,200, paid pastor $283, presiding elder $2, raised for missions $5.

Middletown is in the Clear Lake country. It had been a point of importance on the Clear Lake Circuit for some years before it became the head of the circuit. Mr. Cummins, who supplied it, reported 67 communicants, and two churches of aggregate value of $1,200. In 1879 the name Clear Lake was dropped from the title of the charge, and R. W. Williamson was pastor. In 1882 it was left to be supplied. In 1883 it was Clear Lake and Middletown, with L. W. Simmons in charge.

In 1884 it was Middletown and Pope Valley, and left to be supplied. In 1885 it was supplied by Francis King. In 1886 it was alone and left to be supplied. In 1887 it was Lower Lake and Middletown, with J. Appleton in charge. In 1888, L. Ewing. In 1890, J. W. Kuykendall. In 1891 the names were reversed, Middletown taking the lead. In 1894 it was Middletown alone, Kuykendall still in charge. In 1894 it was Middletown and Kelseyville, and Kuykendall was assisted by F. W. Lloyd. During this conference year a new church was completed, and dedicated by Dr. Jewell June 16, 1895. At the conference following Middletown was alone with F. R. Walton in charge. In 1897 it was supplied by O. C. Howell. Members 66, probationers 2, scholars in Sunday-school 100, one church valued at $3,000, one parsonage valued at $300, paid the pastor $522, presiding elder $30, bishops $3, raised for missions $10.

Galloway Circuit, supplied by W. C. White, reported 4 communicants at the end of the year, when it was left off the list.

We now take up the history of Fairfield. It is near Suisun, of which for many years previously it was an important appendage. A church was built here in 1860, worth $3,000, though not completed until the next year. It was dedicated by Dr. Peck October 12, 1861. The present history begins with 1877, when it was called Fairfield and Suisun, M. D. Buck being pastor. In 1878 it was Fairfield and Rio Vista, with R. E. Wenk in charge. In 1880 it was Fairfield and Suisun again, Wenk still in charge. In 1881, J. L. Burchard. In 1883, it was alone, and B. F. Taylor was in charge. In 1886, H. B. Sheldon. In 1888, D. M. Birmingham. In 1892, F. R. Walton. In 1894, S. H. Rhoads. His pastorate concludes our period. Members 56, probationers 3, scholars in Sunday-school 76, one church valued at $3,000, one parsonage valued at $200, paid pastor $527, presiding elder $40, bishops $5, raised for missions $20.

Central Plains, supplied by C. H. Darling, reported 162 communicants in 1878, when it was coupled with Willows, and left to be supplied. In 1879 it was Central Plains and Williams, with C. A. E. Hertel in charge. In 1880 only Williams was named.

CHAPTER XXXIII.

1878.

The Twenty-Sixth Conference.

It met in Napa September 25th, and adjourned the 30th. Bishop Andrews presided, and H. B. Heacock was secretary. A strange providence occurred to the Bishop. He had held the Oregon and Columbia River Conference previously, and failed to reach Portland in time for the last steamer that could take him to California in time for conference. That meant a long, tedious journey overland, about two hundred miles of it by stage. Even then he could not reach the seat of conference before the second or third day of the session. The writer was on that steamer that should have taken the Bishop. It left the wharf in Portland at five o'clock in the morning, but when about two miles down the river it went on a mud bar and stuck fast. All efforts to go on failed. All day we lay in full sight of Portland waiting for a few inches of tide water that it was hoped would secure our release. Near sundown the steamer from up the Columbia passed us. Perhaps the Bishop is on board, for he comes that way. O, if he could only stop! But he will be too late if he goes to the landing and returns, for already the river steamer that has come down to help us is passing her huge hawser aboard. But we don't go. The steamer pulls, and our craft screws, they do it with their might, until the water is thick with mud and foam, but to human view she has not moved an inch. An hour has passed, and we are still there. In the gloaming we see a boat approaching; perhaps the Bishop is in it! He is! It is along side, and the Bishop's grip is being hauled up, while a long ladder is being lowered to take him on board. He reaches up, gets hold of the ropes, his feet are fairly on the lowest step, when we are moving; we start so suddenly that the Bishop was near being thrown from the ladder which had slid two or three feet along the side of the steamer. When the Bishop stands on the deck of the ship, we are going down the Willamette at the rate of ten knots an hour! And so it was that the Bishop had a good rest instead of exhaustive travel, and was on time for the California Conference. The session was pleasant and harmonious, leaving nothing especial to note in connection therewith.

Statistics.—The conference roll at the close of the session had the names of 137 members and 8 probationers. The general summary of the Church at large showed 8,163 members, 894 probationers, 105 local preachers, 160 Sunday-schools, 1,625 officers and teachers, 12,886 scholars, 124 churches valued at $667,650, 84 parsonages valued at $83,590, raised for Conference Claimants $788.80, for missions, from churches $1,412.25, from Sunday-schools $499.65, from Woman's Missionary Society $450.15, for Bible Society $318.15, for Church Extension $194.15, for Tract Society $97.10, for Sunday-school Union $97.90, for Freedmen's Aid $149.65, for Education $166.95. It will be observed that in most items this year indicated a falling off from the reports of last year. This is especially true in financial matters. Even in membership there had been an increase of only 75 in full connection, and a decrease of 867 probationers. In these membership figures we see the amazing and inexplicable loss in our Indian work. The General Missionary Committee appropriated the following sums to this conference: For English work $3,090, for German $1,500, for Chinese $10,500, for Scandinavian $1,500, and for Indian work $400.

This year Humboldt was again made a district, with G. O. Ash in charge. T. H. Sinex was placed on the Stockton District. No other changes. Pastoral charges 127.

The only transfer made to the conference this year was C. V. Anthony. He had been two years in Taylor Street, Portland. George Newton was received on his credentials from the Reformed Episcopal Church. Two were received on trial, David E. George and Dow W. Chilson. The first named had been for some time supplying charges, and was very acceptable. He was immediately transferred to the Columbia River Coference.

Dow W. Chilson is a graduate of the University of the Pacific. A scholarly man and a faithful preacher. No information has been given concerning his early life, conversion and call.

Six new names at the head of appointments claim our attention in this place. North Bloomfield, supplied by John Tamblyn, reported in 1879, 6 members and 40 scholars in Sunday-school. That year it was placed with North San

Juan. It was named as a part of that charge until 1886, when it was left off the name of the appointment, though probably still a part of the work. In 1896 North Bloomfield was an appointment again supplied by John Tamblyn. He reported in 1897, 21 members, 1 probationer, 1 local preacher, 105 scholars in Sunday-school, one church valued at $500, paid pastor $372, presiding elder $30, bishops $2, raised for missions $20. In 1897 John Williams was appointed to North Bloomfield.

Williams was made a charge in 1878. No supply was secured for it, and the next year it was again an appendage of Central Plains. Lewis H. Anthony was superintendent of a Sunday-school in this place several years before he was a member of the Church, though his wife, formerly Miss Saunders of Lompoc, was a Methodist. In 1880 Williams was again named, but only to be supplied. In 1881, W. F. Warren. In 1884 it was supplied by S. Pruden. In 1885 it was Colusa and Williams, with G. G. Walter in charge. In 1886 it was not named. In 1888 it was left to be supplied. So also in 1889. In 1890 it was supplied by W. C. Dailey. In 1891, T. R. Bartley. In 1892, D. F. Kuffell. The second year of his pastorate was marked by a revival that increased the membership. In 1894 it was Williams and Dunnegan, with W. E. Miller in charge. In 1895 it was alone with G. M. Richmond in charge. In 1896 it was alone with H. W. Baker in charge. His pastorate closes our period. Members 40, probationers 11, one local preacher, one church valued at $2,000, one parsonage valued at $500, paid pastor $500, presiding elder $42, bishops $2, raised for missions $15.

Birneyville and Adamsville was a charge this year, supplied by P. Peterson. Of Adamsville the writer knows nothing. Birneyville was a ferry on the Stanislaus River, about twelve miles below Oakdale. In the eighties we owned a church here in partnership with the United Brethren. In 1881 it was Birneyville and Oakdale, with W. D. Crabb in charge. After this year Oakdale was the leading appointment, though they were together, until 1897, when Birneyville and Westport were together with G. W. Beattie in charge.

Point Petrolia, or Petrolia as it is elsewhere given, is in the Humboldt region. A class was organized here by James Jeffries about 1858. "In 1881 or 1882, R. Rhodda built a small parsonage on a lot presented by the late Wesley Gill." It has not been a continuous separate charge, nor often named in connection with other points, but services have been held and a small Church kept in working order.

Garberville is another point belonging to the old Eel River Circuit. Like Petrolia, it was left to be supplied in 1878. In 1879 it was with Petrolia and supplied by S. Thomas. In 1880 it was not named. In 1882 it was an appendage of Blocksburg, a place seen several times among the appointments. These two, in this order, continued together until 1884, when both were dropped. Garberville again appeared, but only to be supplied. In 1889 it was Garberville and Phillipsville, with F. R. Walton in charge. This is its last appearance.

CHAPTER XXXIV.

1879.

The Twenty-Seventh Conference.

The conference of 1879 met in San Jose September 17th and adjourned on the 22d. Bishop Gilbert Haven presided, and H. B. Heacock was secretary. An incident of this session was the arrangement for a reception given it by Gen. Grant. It occurred the day after the conference adjourned, and took place in the large parlors of the Palace Hotel in San Francisco. Bishop Haven introduced the ministers and their wives to Gen. and Mrs. Grant, by whom they were cordially received and granted a warm handshake.

This was the year for electing delegates to the General Conference. On the second ballot, H. B. Heacock, C. H. Afflerbach, and C. C. Stratton were chosen. The two receiving the highest number of votes, aside from those elected, were declared reserves. They were T. H. Sinex and G. Clifford. The regularly elected delegates all went.

The lay electoral conference met on Friday, and organized by making D. Tuthill president, P. Bohl and J. R. Crandall vice-presidents, William Abbott and F. A. Pedlar secretaries. Their delegates were Joseph Lamdin of Napa and David Tuthill of Santa Cruz. Alternates, J. W. Whiting of San Francisco and George Bramall of Haywards. The lay conference, by suitable resolutions, endorsed the American Bible Society, the election of women to the lay electoral conferences, rejoiced at the presence of a Chinese delegate from San Francisco, and an Indian delegate from Round Valley, condemned the use of tobacco, endorsed the temperance reform, urged greater care on the Sabbath question, expressed concern at the neglect of the class-meeting, endorsed the *Advocate* and Depository, and finally asked for a high standard of excellence on the part of those appointed to the office of presiding elder.

Statistics.—Members of conference 130, probationers four. Church members 8,293, probationers 759, local preachers 116, Sunday-schools 172, officers and teachers 1,579, scholars 13,-

591, churches 128, valued at 611,950.84, parsonages valued at $79,075, collected for Conference Claimants $914.90, for missions, from churches $1,524.60, from Sunday-schools $492.15, from Women's Missionary Society $455.40, for Bible Society $305.03, for Church Extension $168.85, for Tract Society $78.45, for Sunday-school Union $88.60, for Freedmen's Aid $149.80, for Education $145.85. The amount appropriated to the conference from the General Missionary Committee was $3,500 for the English work, $2,500 for the German, $1,250 for the Scandinavian, $10,500 for the Chinese, and $500 for the Indian.

H. B. Heacock was placed on the San Francisco District, G. Clifford on the Sacramento, A. J. Nelson on the Petaluma, and C. H. Afflerbach on the German. No other changes. There were 119 pastoral charges.

There were three transfers to this conference. Samuel T. Sterrett was of Scotch Irish blood, but born in Illinois April 16, 1825. His parents were faithful Methodists, and he was converted and joined the Church when only twelve years old. He was educated in McKendry College, and in 1850 joined the Illinois Conference. After six years' labor there he went to Minnesota and became a charter member of the first conference ever organized in that State. He married Miss Mary M. Hauer, a student of Oberlin. Her health failing, he came to California in 1879 in hopes of her recovery. She died not long after their arrival. In 1886 he married Mrs. Bell Burroughs, M.D. In 1888 he was compelled by poor health to take a superannuated relation. He was, from that time, a great sufferer during the greater part of his life. His patience and endurance were apparent to all. He died December 11, 1899.

J. L. Mann was a transfer from the Southern California Conference.

Jesse Smith was a transfer from the Minnesota Conference, which body he joined in 1859. In 1886 he was placed on the supernumerary list, and became an evangelist. He has traveled all over the State in that capacity. He is especially to be commended for the interest he has taken in gathering the children into the Church.

George Adams was re-admitted on a certificate of location, he being a deacon of the second class. He came from the North Indiana Conference, which body he joined in 1872. In 1883 he was given a supernumerary relation, and went to Drew Theological School, where he afterward graduated. He joined the New York East Conference, where he is now doing excellent work.

J. W. Kuykendall was also re-admitted on his certificate of location from the Oregon Conference. He joined that body in 1867. He has done faithful work here.

Two were admitted on trial. Theodore R. Bartley, if the writer mistakes not, is a native of England. No facts have been given concerning him. His usefulness has been much diminished by ill health.

W. D. Crabb is a graduate of the Ohio Wesleyan University, and followed the profession of a teacher for several years before entering the ministry. Up to the close of our historical period he did excellent work in the pastorate and as principal of the Preparatory Department of the University.

Only four new names appear at the head of charges in the appointments of this year. New Almaden had for several years been an appendage of Los Gatos. The writer preached the dedicatory sermon of a new church in this place, March 28, 1875. That church afterward was blown down in a furious gale. Another took its place, and that was burned. Still another and better one was built, and that is the one now in use. G. W. Beatty was the first pastor of this church when a station. In 1881, J. H. Wythe, Jr. In 1882, C. G. Milnes. In 1883, J. S. Fisher. In 1884, it was left to be supplied. In 1885, F. M. Willis. In 1886, J. L. Trefren. In 1888, H. C. Benson. In 1890, J. W. Bryant. In 1892, J. R. Wolfe. In 1895, W. J. Peters. His pastorate extended beyond our period. Members 105, probationers 18, one local preacher, scholars in Sunday-school 200, one church valued at $3,000, one parsonage valued at $1,000, paid pastor $1,200, presiding elder $55, bishops $10, raised for missions $50.

When W. D. Crabb was teaching school in San Ramon, being a local preacher, he held services on Sunday in the school house. An interest was awakened, a revival followed, a Church was formed, and it was placed with Pleasanton as a charge. In 1879 it was at the head of the appointment, and Crabb, now being a probationer in the conference, was placed in charge. In 1881, P. G. Buchanan. In 1882, J. H. Bacon. In 1884, W. T. Mayne. In 1886, J. L. Burchard. In 1887, R. Taylor. A church was built during his pastorate. In 1889, W. P. Grant. In 1890, T. W. Lincoln. In 1892, C. McKelvey. In 1893, W. T. Curnow. In 1894 it was an appendage of Pleasanton, and it so remained until after the close of our period.

Ceres is a station on the Southern Pacific Railroad, a few miles south of Modesto. It was a temperance colony. In the eighties we held services in the Baptist Church on Sunday evenings, and at Westport, seven miles away, in the morning. We had a parsonage in Ceres, and a few members. At Westport we had a church among a farming community, most of whom were English. In 1880 A. R. Sheriff reported 78 communicants, three Sunday-schools with 140 scholars in all. In 1880, T. B. Palmer. During his pastorate the church now in use at Westport was built and dedicated by Dr. Jewell. In 1881, W. C. Curry. In 1884, J. H. Jones. In 1887, D. W. Calfee. A church enterprise at Turlock was begun under the pastorate of Mr. Jones, but, if the writer is not mistaken, it was not completed until after the appointment of Mr. Calfee. In 1889, F. L. Tuttle. He did not go, or did not stay, for L. Fellers reported the charge the next year and then was reappointed. In 1891, T. Leak. In 1893, J. Appleton. In 1895, J. S. Smith. From 1887 to this time the charge was called Turlock. In 1896 it was dropped off the list, but was probably represented by Modesto Circuit. Even that disappeared from the list of appointments in 1897. Westport at that time was placed with Burneyville.

A charge called Millville appeared in the list of 1879, with T. R. Bartley pastor. In 1880 it was an appendage of Redding, Bartley being still in charge. It was not again mentioned until 1887, when it was supplied by C. F. Withrow. In 1880 it was supplied by H. A. Parrott. In 1890 it was not in the list.

CHAPTER XXXV.

1880.

The Twenty-Eighth Conference.

This was held in Petaluma, beginning September 15th and closing the 20th. Bishop Wiley presided. W. S. Urmy was elected secretary. A committee consisting of the presiding elders of San Francisco and Stockton Districts, with O. Gibson, J. R. Sims, J. Widney, and J. W. Hinds, was appointed to consider the advisability of building an Episcopal residence for Bishop E. O. Haven, who was to live in San Francisco. Subsequently the names of Charles Goodall, J. W. Campbell and E. W. Playter were added to the committee. As Bishop Haven preferred living quietly in rooms rented for the purpose, nothing was ever done by the committee.

Statistics.—Members of conference 127, probationers 7, members of the Church 7,824, probationers 768, local preachers 85, Sunday-schools 169, officers and teachers 1,677, scholars 12,031, conversions in the schools 231, churches 120, probable value $566,480, parsonages 90, probable value $80,650, raised for Conference Claimants $1,005.40, for missions, from churches $1,502.18, from Sunday-schools $433.69, Women's Missionary Society $303.85, for Church Extension $469.15, for Tract Society, $86.08, for Sunday-school Union $181.05, for Freedmen's Aid $131.25, for Education $114.20, for American Bible Society $300.70. The General Missionary Committee appropriated to the conference $3,000 for Eiglish work, $2,100 for German, $11,600 for Chinese, $1,250 for the Scandinavian, and $500 for the Indian.

The statistics show a decrease of 469 members. This may be partly accounted for by the practice then required of reporting only members who were known to be such at the time. But as the item, "Removed without certificate," contained only 189 names, there must have been 280 real decrease. It was a hard year in financial matters, though better than the year before.

The Humboldt District was made a part of the Petaluma, and H. C. Benson was presiding elder. The Northern California was made a part of the Sacramento District. No other changes. There were 104 pastoral charges.

Only three transfers were received at this conference. B. F. Crary from the Colorado Conference, of whom we have already written, G. M. Pierce from the Utah Mission, a merely nominal transfer, as he never did any work this side of Salt Lake. He continued to labor in that place until 1882, when he located. Frederick Werth was a German and came to work among his own people. A man of large physique, of good abilities, a superior singer, he continued with us until the German Conference was organized, when he became a charter member of that body.

Four men were received on trial: James F. Holmes, of whom an account may be found elsewhere, Charles J. Larsen of the Scandinavian Mission, Charles R. Nugent from First Church, San Jose, and John B. Chisholm of the North San Juan Church. Mr. Nugent remained on trial two years, then was discontinued at his own request, and subsequently became a Presbyterian minister.

C. J. Larsen was a native of Norway. A man of fine appearance, excellent abilities, thoroughly American in sympathies, deeply devoted to his work, he has made full proof of his ministry. In 1882 he was received into full connection, and at the same time transferred to the Oregon Conference. In the great Northwest he has been a valuable servant of the Church, not only among people of his own nationality, but also among those speaking English.

J. B. Chisholm is a native of Scotland, and an able minister. After about twelve years of successful work in the pastorate, in 1892 he was appointed moral instructor to the Folsom State prison, a position he held at the close of our historical period. Though he was received by the name of John B. Chisholm, the "B." has been dropped from it in the conference roll since then.

Twenty-eighth Street, San Francisco, appears among the new appointments of this conference. It was in the statistical tables of this year as Twenty-ninth Street, which was probably a clerical error. It was begun in the interval of conference, and started out at this time with 20 communicants and a church valued at $1,500. W. M. Johnson was appointed pastor according to the minutes, but the recollection of the writer is that G. W. Beatty was in charge that year. During this year the church was moved to a lot on Twenty-seventh street, and fitted up neatly; the writer preached the re-opening sermon, and Mr. Beatty was certainly the pastor then. In 1881 it was called Twenty-seventh street, and Beatty was re-appointed. In 1884, S. Jones. In 1886, E. P. Dennett. In 1888, A. J. Nelson. During this year the church was moved again, this time to a much better location, fitted up and enlarged and called Epworth Church. In 1890, A. H. Briggs. In 1893, R. E. Wenk. In 1894, F. K. Baker. In 1897, W. M. Woodward. Members 125, probationers 29, Sunday-school scholars 250, a church valued at $7,000, paid pastor $1,050, presiding elder $65, bishops $5, raised for missions $30.

A Sacramento city mission appeared this year with S. C. Elliott in charge. He reported 24 communicants and a parsonage valued at $400. It did not appear in that form again, but in 1881 there was a Sacramento Circuit with G. R. Stanley in charge. In 1883, E. Smith. In 1884 it was left off the list; probably Florin was the outgrowth of the charge.

Roseville had been seen as an appendage of other circuits before this time, but now it appeared as Roseville and Newcastle, supplied by H. L. Gregory. In 1882 Newcastle was dropped from the name, though probably a part of the charge. This year Mr. Gregory erected two houses of worship, valued together at $3,300. In 1883 it was Roseville and Sheridan, with G. R. Stanley in charge. In 1884, W. A. Johns. In 1886, it was Roseville alone in name. In 1887, W. J. Peters. In 1889 it was Roseville and Penryn, Peters still in charge. In 1890 it was supplied by S. E. Crowe. In 1891 it was alone, supplied by L. B. Hinman. In 1892, T. B. Palmer. In 1893, C. F. Withrow. In 1894, J. H. Van Vliet. In 1895, it was Roseville and Rocklin, with W. C. Robins in charge. In 1896, J. R. Watson. In 1897, H. B. Sheldon. Members 54, probationers 5, one local preacher, 60 scholars in Sunday-school, two churches valued at $3,500, one parsonage valued at $600, paid pastor $510, presiding elder $36, bishops $3, raised for missions $13.

Orland and Newville was a charge with A. R. Sheriff, pastor. In 1881 Orland was alone in name, and supplied by J. B. Hartsough. For the next two years it was left to be supplied. In 1884, H. J. Bland. In 1885, it was supplied by J. Pruden. In 1887 it was supplied by C. F. McNeill. In 1889, J. E. Wright. In 1891 it was supplied by C. F. Withrow. In 1892 Tehama was added, Withrow still in charge. In 1893 it was named alone, and W. Cobb supplied it. In 1894 it was supplied by W. S. Withrow.

In 1895 it was supplied by J. E. Ray. His pastorate closes our period. Members 70, probationers 4, scholars in Sunday-school 144, two churches valued at $3,300, one parsonage valued at $300, paid pastor $637, presiding elder $60, bishops $4, raised for missions $30.

Redding and Millville this year appear, with T. R. Bartley in charge. He remained two years, though Redding alone was named in 1881. In 1882 it was supplied by R. B. Schofield. In 1883 it was supplied by J. G. Cooper. In 1885 it was supplied by J. B. Hartsough. In 1887, J. T. Murrish. In 1889, J. J. Martin. In 1892, J. Young. In 1894, C. F. Withrow. In 1895, J. E. Wright. He was reappointed in 1897. Members, 58; one probationer; 125 scholars in Sunday-school; a church, valued at $2,750; a parsonage, valued at $650; paid pastor, $726; presiding elder, $30; bishops $2; raised for missions, $10.

Stewart's Point, supplied by L. W. Simmons, reported 39 communicants, but no church property. In 1881 it was left to be supplied, and so remained for two years, when it was dropped from the roll.

Madison in Yolo County first appeared this year as a separate charge, though it had a very interesting history for several years before. C. R. Nugent, its first pastor, reported in 1881, 21 communicants, 30 Sunday-school scholars and a church valued at $1,500. In 1882, P. G. Buchanan. In 1883, H. H. Slavens. In 1884, and in 1885 it was left to be supplied. In 1886 it was supplied by W. S. Bryant. It then ceased to be named as a charge.

CHAPTER XXXVI.

1881.

The Twenty-Ninth Conference.

We were again in Sacramento; it was September 7th at the opening, and the 12th when it closed. Bishop Harris presided and W. S. Urmy was our secretary. Just at the close of the Sacramental service an incident occurred that is worth narrating. Lorenzo Waugh, of whom more is said elsewhere, arose and proceeded to tell how he came to get a license for a young man in Ohio, who was the son of a widow and a member of the Presbyterian Church. The young man was called Logan, and was rather wild, but in a revival meeting was converted and, with his mother's consent, united with the Methodist Church. Logan, though young, soon felt that he was called to preach, and came to Waugh, his pastor, to consult about it. A license was obtained, though not without considerable opposition upon the part of the quarterly conference, for many of that body did not have much faith in Logan. Waugh closed his remarks by saying that Logan went on and became a great man, and that the conference now had him for a bishop. When he was through Bishop Harris said in substance: "I suppose this is Brother Waugh, though I have not seen him for forty-five years. I am grateful for the help he gave me at the time he mentions, but am sure the members that opposed my license were not lacking in sound judgment." He then stepped down and gave a warm handshake to his old friend and pastor. Bishop E. O. Haven, our much-loved resident bishop, was to have held our conference at this time, but about two months earlier had gone to his eternal rest while on an official visit to Portland. Complaints have been made that bishops did not do enough, but we are sure that this man of God did too much. He might have lived longer had he taken his work with a less degree of anxiety and zeal. Robert H. Barkway was made a deacon under local preacher's rule.

Statistics. Members of conference, 131; probationers, 7;

members of the Church, 8,229; probationers, 1,052; local preachers, 106; churches, 123; probable value, $617,928; parsonages, 84; probable value, $72,575; Sunday-schools, 162; officers and teachers, 1,654; scholars, 13,362; conversions, 449; raised for missions—from churches, $2,080, from Sunday-schools, $650.90, from Woman's Missionary Society, $492.95; for Conference Claimants, $1,293.30; for Church Extension, $326.30; for Tract Society, $111.70; for Sunday-school Union, $126.35; for Freedman's Aid, $222.10; for Education, $159.65; for American Bible Society, $291.50. The amount appropriated to the conference was $3,000 for the English work, $2,000 for the Scandinavian, $2,100 for the German, $11,400 for the Chinese, and $500 for the Indian.

It will be seen that a healthy, though not a large, growth in many respects had been made this year. Times were better. D. L. Moody had spent about four months in San Francisco, and the influence of his labors extended to every part of the State. Perhaps some will wonder why we did not make a larger growth under these circumstances. It is a general truth that in all union meetings the Methodist Church gathers in a less number of converts than almost any other of the leading Churches. We give the fact, but cannot stay to indicate the reason.

This year G. Clifford took the Petaluma District, and H. C. Benson the Sacramento. No other changes. There were 117 pastoral charges.

There were three transfers at this conference. J. A. Van Anda came to us from the Southern California Conference. He joined the Upper Iowa in 1863, but of his previous history the writer has received no information. He is a successful pastor and preacher, having done faithful work until the present time.

Arnold Thomas Needham came to us from the Rock River Conference, which body he joined in 1864. He was born on the island of Guernsey, August 14, 1838, of English-Norman parentage. By them he was brought to America in childhood, settling in Chicago. He was converted when about nine years of age, but for want of sufficient encouragement did not join the Church until about sixteen. Though he remained religious, he lost ground by not being in the Church. He spent some years in our schools at Evanston, where he graduated a few years later in the Theological Department. His health failing he returned to Chicago and was employed in our Book Depository in that city at the breaking out of the war.

He then enlisted in the 13th Regiment, Illinois Volunteer Infantry. Being a licensed exhorter, he often preached to the soldiers when the chaplain was absent or sick. He was in the thickest part of the fight at the storming of Vicksburg, and was taken prisoner. While in the hands of the enemy the officers of his regiment petitioned to have him appointed chaplain as soon as his exchange could be secured. There was no law authorizing the bishops to ordain a man for the chaplaincy, and not being a member of conference the accomplishment of this purpose required some skill. Dr. T. M. Eddy, then editor of the "Northwestern," piloted him into the Congregational Church long enough to secure ordination, when he returned, his order was recognized and he was appointed a Methodist chaplain. It is highly creditable to the liberality of the Congregational Church that they did this, knowing exactly what it meant. He then went into his old regiment in the capacity of chaplain, continuing in the work until the close of the war. He saw hard service, being in about fifteen battles. But his hardest sufferings were while a prisoner. His loyalty to his adopted country is only equalled by his loyalty to Christ, and to the Church of his choice.

W. M. Johnson was a transfer from the Illinois Conference, being a deacon of the first class and a young man of much promise. In 1884 he was made supernumerary on account of health, and in 1887 he was re-transferred to the Illinois Conference.

Two men were received on trial — Otto Kringelbach and Henry H. Slavens. The first was engaged in the Scandinavian work, but was discontinued at the end of one year. H. H. Slavens was received into full connection in 1883, superannuated in 1886, made effective in 1890, and located in 1891. Turning to the new fields opened this year, we find Castroville, with J. F. Burkholder in charge. He reported 13 communicants, but no Sunday-school and no church property. In 1882 it was left to be supplied and the next year it was left off the list.

Hayes Valley was the beginning of one of our strong city churches. In 1871 a mission Sunday-school was formed in a hall not far from where the St. Ignatius Church now stands. J. M. Buffington and W. B. Holcomb were leading spirits in this work. The school was kept up, mainly through laborers from Central Church, for ten years. Dr. Crary, living in the neighborhood, took a lively interest in it, and at this conference was appointed pastor. At the end of one year he reported 32 communicants and 98 scholars in Sunday-school. In 1883, J. F. Holmes. In 1884 it took the name of Simpson Memorial Church, and F. F. Jewell became its pastor. Captain Goodall, R. McElroy and others from Howard Street Church now took hold of the movement; a lot on the corner of Hayes and Buchanan was purchased, and the present edifice erected. It was dedicated in December, 1885. Seldom has a church leaped so suddenly into prominence; seldom has a church been favored with such auspicious aid in pastors and laymen. In 1887, G. W. Izer. In 1890, A. Canoll. In 1891, A. C. Hirst. In 1895, J. Stephens. He was there until after the close of our period. Members, 250; probationers, 12; local preachers, 3; Sunday-school scholars, 300; a church valued at $50,000; paid pastor, $1,800; presiding elder, $160; bishops, $20; raised for missions, $275.

Covelo has already been noticed in connection with our Indian work. It appeared this year as a regular charge, though left to be supplied. It reported 14 communicants and 50 scholars in Sunday-school, but no church property. For three years it was left to be supplied, and it was then dropped from the list until 1896, when it became an Indian mission.

Willetts appeared as a charge this year, left to be supplied. In 1883, G. Larkin. In 1884, it was called Willettsville, and was supplied by W. S. Bryant. It returned to the name of Willetts the next year without change of pastor. In 1886 it was left to be supplied. In 1887, it was supplied by W. S. Bryant: perhaps he supplied it the year before. In 1888, C. F. Coy. In 1889, it was supplied by W. E. Read. In 1890, F. R. Walton. In 1891, it was supplied by Frank Hindson. In 1892, it was supplied by T. R. Bartley. In 1893, F. L. Tuttle. In 1894 supplied by James W. Sneed. In 1896 supplied by S. Frank Coons. In 1897, supplied by J. W. Pulley. Members, 52; one probationer; one local preacher; 85 scholars in Sunday-school; a church valued at $800; a parsonage valued at $700; paid pastor, $321; presiding elder, $26; raised for missions, $2.

CHAPTER XXXVII.

1882.

The Thirtieth Conference.

This conference was held in Oakland First Church, beginning September 20th and closing the 26th. Bishop Hurst presided and Dr. Urmy was secretary. This year we received $182 from the Book Concern for our Conference Claimants. A vote of thanks was tendered J. M. Buffington for the interest he was taking in behalf of the same object.

Statistics. Members of conference, 131; probationers, 6; church members, 8,555; probationers, 998; local preachers, 104; Sunday-school scholars, 159; officers and teachers, 1,679; scholars, 13,085; conversions, 361; churches, 126; probable value, $580,700; parsonages, 92; probable value, $76,900; collected: for Conference Claimants, $1,844.15; for missions—from churches, $2,689.40; from Sunday-schools, $838.65; from Woman's Missionary Society, $521.90, for Church Extension, $426.75; for Tract Society, $134.45; for Sunday-school Union, $140.95; for Freedmen's Aid, $301.10; for Education, $305.50; for American Bible Society, $262.63; appropriated to the conference from the Missionary Society: $3,000 to the English work, $1,800 to the German, $1,500 to the Scandinavian, $10,087 to the Chinese, $500 to the Indian.

The only change in district work this year was the appointment of C. V. Anthony to the Stockton District. There were 123 pastoral charges.

Two transfers were received for the German work. J. W. Riedemann and August Lemkau. The first came from the Chicago German Conference, a probationer of two years' standing. He was received into full connection at this time. He is still in the work, though most of his time has been given to teaching modern languages in the University of the Pacific. He became a charter member of the Pacific German Conference in 1891.

August Lemkau was also a probationer of two years' standing in the St. Louis German, and was received into full connection at this conference. He has remained, doing faithful work among the German people.

Charles J. Wigren came in February preceding conference, and took charge of the Swedish Mission. He was a transfer from the Northwest Swedish Conference, and according to the minutes, he joined that body on trial in 1881, but as he was classed among the full members in 1882, this is impossible, without a grand stretch of the discipline. He was transferred back to the Northwest Swedish Conference in 1885.

J. H. Bacon, a deacon of the Rock River Conference, was transferred to our conference this year. He came for his health but was never well. In May, 1885, he returned with his wife to Illinois, where he died June 18th following. He was a native of England, and for a time preached in the Independent Church of that country. When twenty-five years old he came to America, and joined the Methodist Church. In 1879 he joined the Rock River Conference, having supplied work for several years previously. He was a man of great sweetness and purity of character. Also very successful in his work. His last words were, "I am going home, I am going home."

Charles McKelvey was a successful minister among the New Connection Methodists in Canada. He entered upon that work in 1866. He was several years in the Nevada Conference before coming to California. He was transferred from that conference to us in 1882. He has been an able and useful minister among us since.

W. F. Warren was a transfer from the Colorado Conference. That body he joined in 1871. His labors have been greatly blessed to the good of the churches he has served.

Five probationers were received. H. L. Gregory had been a member of the American Lutheran Church. He united with our Church in California, and yielding to long continued convictions, he entered upon his life work. For a few years he supplied appointments, and then joined on trial. There was no mistake in his case. His work has been of great value to the Church. He lives the gospel he preaches.

Monroe H. Alexander is a graduate of our University, where also he has been a professor. A young man of promise, greatly beloved.

Lorenzo Fellers was raised, if not born, in Grass Valley. He, too, is a graduate of the University of the Pacific, entering the ministery soon after he received his bachelor's degree. He gives promise of many years of useful work.

William L. Stephens was received into full connection in 1885, was made supernumerary in 1886, and expelled in 1887.

Only two new names need to be considered among the appointments. Brentwwod was a station on the railroad near Point of Timber. It was only that charge under a new name. At Point of Timber services were held in a hall, at Brentwood in a school house, and at Antioch in a church owned by the Christian Adventists. This year an old church owned by the Congregationalists, was purchased and moved about two miles to Brentwood, fitted up for use,and served the purpose well for a few years. In 1883 H. L. Gregory was appointed. During his pastorate a new and neat church was built at Brentwood, the one still in use. In 1886, J. E. Wickes. In 1888, W. T. Mayne. In 1889, D. Brill. In 1890, H. C. Benson. In 1891, D. W. Calfee. In 1892, W. P. S. Duncan. In 1893, J. L. Trefren. In 1894, G. Clifford. In 1895, W. S. Kelley. In 1897, J. R. Wolfe. Members 27, probationers 2, Sunday-school scholars 48, a church valued at $2,700, a parsonage valued at $600, paid pastor $700, presiding elder $40, bishops $4, raised for missions $25.

Oakdale and Burneyville had W. D. Crabb for pastor. A union church was built about this time in Oakdale, which was shared by the Presbyterians and Methodists. Mr. Crabb set about building a church for our own use, and succeeded in erecting a plain but neat one that was dedicated by Dr. Holmes in the spring of 1884. At the conference of that year D. W. Chilson was appointed. In 1886, J. R. Wolfe. In 1888, S. Kinsey. In 1893, A. Holbrook. In 1896, H. Copeland. In 1897, R. Rhodda. Members 123, probationers 22, one local preacher, 139 scholars in Sunday-school, a church valued at $2,200, a parsonage valued at $800, paid pastor $830, presiding elder, $70, bishops $10, raised for missions $85.

CHAPTER XXXVIII.

1883.

The Thirty-First Conference.

This conference met in Howard-street Church, San Francisco, September 19th and adjourned the 25th. Bishop Warren presided and Dr. Urmy was secretary. The Book Concern gave the Conference Claimants $175. On the second ballot G. Clifford was elected a delegate to the General Conference. On the fourth ballot F. F. Jewell. On the sixth H. C. Benson. T. H. Sinex and C. C. Stratton were elected reserve delegates. The Lay Electoral Conference met on the 21st and organized by the election of Annis Merrill, of San Francisco, president;Joseph F. Lamdin of Napa, secretary, and W. F. Cronemiller of Sacramento, assistant secretary. In the afternoon session Charles Goodall of San Francisco, and Justus Greeley of Marysville, were elected delegates to the General Conference. J. W. Whiting of San Francisco, and James A. Clayton of San Jose, were elected alternates. They passed resolutions deprecating the removal of the time limit, asking for a resident bishop, endorsing the general policy of the Church, the temperance cause, the American Bible Society, and asked for such a change in the Church Extension Society as would make it capable of carrying insurance policies on all church property. A similar resolution was passed unanimously by the Annual Conference. This action was instigated by the writer, who had never thought of it except through the urgent solicitation of Captain Fayles of Walnut Creek. Though the object has never been accomplished, it would be difficult to show why it would not be a great advantage to the Church at large, and no detriment to the Church Extension Society, which in its loan fund has always money enough to meet all claims, not to speak of the further funds which the small premiums would place at their disposal. T. S. L. Wallis was elected a deacon under the local preacher's rule.

Statistics. Members of conference 126, probationers 10, members of the Church 8,793, probationers 1125, local preachers 120, Sunday-schools 176, officers and teachers 1,946, scholars 14,240, churches 137, probable value $609,950, parsonages 86, probable value $77,640. Collected for Conference Claimants $2,095.95, for missions, from Churches $2,936.91, from Sunday-schools $932.93, from Woman's Missionary Society $432.20, for Church Extension $529.27, for Tract Society $159.65, for Sunday-school Union $186.45, for Freedmen's Aid $861.35, for Education $371.10, for Bible Society $328.47. The Freedmen's Aid collections were augmented by a collection of $509 contributed at the conference anniversary of that society under the inspiring speech of Bishop Warren. The amount of missionary money appropriated to this conference was $3,500 for the English work, $2,800 for the German, $10,000 for the Chinese, $1,500 for the Swedish, and $700 for the Norwegian and Danish.

The only changes in district work this year consisted in placing W. Dennett on the San Fracisnco District, and F. Werth on the German. There were 123 pastoral charges.

Wayne Carver came to us from the Nevada Conference. He was born in Stockbridge, Madison County, New York, January 17, 1839. He was converted when ten years of age. He was educated in the public schools, at Cazenovia Seminary, and at Garrett Biblical Institute. He graduated from the last named school in 1860. He then labored several years in Minnesota. In 1867 he married Mrs. L. M. Chapman, who survived him. In that year he volunteered to go to Utah as a missionary. There he labored successfully until he went to Nevada. Five years later he came to California. He had been on the non-effective list about four years before his death, which occured February 13, 1891. The record made of him at the next conference, written by Dr. Crary, was that "He wrought, and planned, and prayed, and died in doing good."

J. O. Raynor was a chaplain in the United States army, and was transferred to our conference for the sake of convenience. He was a brother of Mrs. D. A. Dryden, and was born in England in 1823. He went to Oregon in 18[illegible]4, where he preached the first sermon ever heard in the city of Portland. In 1864, while a member of the Oregon Conference, he was appointed a chaplain and did good work until laid aside on account of age. He died June 18, 1888, and was buried with military honors in the cemetery of the Presidio in San Francisco.

Four probationers came in at this time. Thomas Filben was raised a Roman Catholic, but was converted in California under the preaching of Dr. Jewell. He was educated in the University of the Pacific. He is able, scholarly, successful. He has taken a deep interest in the C. L. S. C., being a manager for many years of the assembly in Pacific Grove and more recently at the Shasta Retreat. The University, his alma mater, conferred on him the degree of D.D.

T. S. L. Wallis has been a useful and successful minister continually since he joined the conference. He was greatly bereaved in the loss of his excellent wife, who died in Oakland, October 30, 1896.

Arthur Hyslop Briggs was born in San Francisco, January 16, 1859. He is the third son of Dr. M. C. Briggs of pioneer fame. He graduated at the Northwestern at Evanston, and the next year joined our conference on trial. After one year's work in the pastorate he went to the Boston School of Theology. In 1887 he returned and was received into full connection. In 1896 he was transferred to the Colorado Conference and stationed in Denver, as pastor of Grace Church. May 26, 1897, he married Miss Edna Iliff, daughter of Mrs. Bishop Warren, and was elected Dean of the Iliff School of Theology soon after. At present, after two years study in Europe, he is president of that institution, and making a most gratifying record.

Fritz Reiser is a German and has been engaged in the German District and conference since he joined. He married Miss Kruger of Santa Cruz.

Oak Grove this year took the name af Atlanta, which it has since borne. Four or five families, well-to-do, in a rich farming community, made one of our very best country charges. This year it contributed more to the cause of missions, per member, than any other church in the conference. E. E. Dodge was sent here in 1882 and was followed by J. E. Wickes in 1885. In 1886, W. T. Mayne. In 1888, W. S. Corwin. In 1889, H. Copeland. In 1892, it was supplied by O. M. Hester. In 1893, supplied by C. H. Darling. In 1894, W. T. Curnow. In 1895, H. L. Gregory. He was continued until after the close of our period. Members 46, probationers 10, Sunday-school scholars 75, two churches valued at $1,800, one parsonage valued at $300, paid pastor $600, presiding elder $32, bishops $3, raised for missions $25.

Oleta is the modern euphonius name of the Fiddletown of early mining days. In 1882 it was set apart with Shanandoah Valley, Volcano and West Point, and placed in charge of Henry Hicks, a supply. In 1885 it was with the first two named places and in charge of M. K. Hackman. In 1886, supplied by W. O. Askins. In 1888, supplied by W. S. Withrow. In 1889 it was not in the list. Two or three times afterward this place was named, but only to be supplied, and then left off the list. A union church, somewhat dilapidated, was made over to the Methodist Church in 1884, or the year following. Oleta has a small population, and no prospect of much increase. Shanandoah Valley had quite a number of members, but most of them were lost when the Free Methodists entered that field.

Stockton Mission was the starting point of what is now Clay-street Church in that city. A school house was bought, fixed up and services were held in it by J. W. Hinds, then a banker in Stockton, and a local preacher. In 1884 it was called Clay-stret Church, and W. C. Curry was in charge. The debt contracted in the purchase, though not large for the real value of the property, was a heavy burden to the few who were interseted in the enterprise. In 1885 J. B. Chenoweth was appointed. He secured the payment of the debt through P. Visher, a well-to-do layman of the Church, after whom it took its name for several years. In 1886 Visher Church had E. I. Jones for pastor. In 1889, J. L.Trefren. In 1890, M. S. Cross. In 1891, A. Canoll. In 1892, S. M. Driver. In 1893, L. Fellers. In 1894, Clay-street Church had J. W. Ross for pastor. He remained until after the close of our period. Members 31, probationers 2, one local preacher, Sunday-school scholars 105, a church valued at $4,800, a parsonage valued at $1,000, paid pastor $397, bishops $2, raised for missions $21.

Though Tracy was named as a charge this year no supply was found for it, nothing was done, nor was it again mentioned until 1891, when E. B. Winning supplied it. In 1892, J. Jeffries. In 1894, J. Young. In 1895, E. J. Wilson. In 1896, E. M. Hill. His pastorate closes our period. Members 36, probationers 12, one local preacher, Sunday-school scholars 55, a church valued at $2,200, a parsonage valued at $800, paid pastor $744, presiding elder $30, bishops $4, raised for missions $20.

CHAPTER XXXIX.

1884.

The Thirty-Second Conference.

This was the first conference session at Pacific Grove, and the first visit of Bishop Foss, as a presiding officer of the California Conference. The session opened the 10th of September and closed the 15th. W. S. Urmy was secretary. Since the death of Bishop Haven this, and other conferences had been engaged in building a monument over his remains in the old mission cemetery at Salem, Oregon. It was now reported finished and unveiled with proper ceremonies. It cost $1,131.65. Our conference had paid $407.60, and $150 was still due on its cost. Much trouble and some loss to the Church had resulted from fanatical presentations of the doctrine of Christian Perfection. A committee was appointed at this conference to consider the whole matter and report not only on the doctrine itself, but also on the proper mode of teaching it. The committee consisted of B. F. Crary, R. Bentley, A. T. Needham, M. C. Briggs, T. S. Dunn, J. Coyle, and C. H. Afflerbach. The report, which was unanimously adopted, endorsed our standards of teaching on that subject, but severely deprecated union holiness bands, and all irregular and irresponsible efforts to promote holiness contrary to the established usages of the Church. There is no doubt that this action had a salutary effect.

Bishop Fowler having been assigned to San Francisco for residence, a committee of seven ministers and eight laymen was appointed to adopt measures for furnishing an episcopal home. The committee consisted of F. F. Jewell, W. Dennett, C. V. Anthony, H. B. Heacock, M. C. Briggs and G. W. Izer, ministers; Charles Goodall, J. M. Buffiington, Peter Bohl, J. A. Clayton, Annis Merrill, R. McElroy, S. E. Holden, and W. H. Keeler, laymen. It is impracticable to follow up the work of this committee. The outcome was the purchase of land on the corner of Oak and Buchanan streets, and the erection of a house thereon that cost about $18,000. A heavy debt was contracted, which hung over it for a long time, but was finally paid off at a laymen's association meeting in 1889. Since Bishop Fowler left the Coast it has not been much in use by bishops, but it served a good purpose in 1892 in securing a resident bishop, for otherwise we should have had none.

Bishop Taylor, just about ready to start on his first episcopal trip to Africa, was present during most of the session. It was at this conference that the brotherhood of travel began. By this plan the effective ministers divide the expenses of their attendance at conference equally among themselves. Those who come from afar pay no more traveling expenses than those near at hand. For the only time in our history, the matter of fixing the place of the next conference was left to the decision of the presiding elders.

Statistics. Members of conference 144, probationers 10, members of the Church 9,156, probationers 897, local preachers 108, Sunday-schools 178, officers and teachers 1,838, scholars 15,133, conversions 906, churches 144, probable value $631,050, parsonages 89, probable value $81,357, collected for Conference Claimants $5,106, for missions, from Churches $2,712, from Sunday-schools $1,159, from Woman's Missionary Society $128, for Women's Home Missionary Society, the first report, $55, for Church Extension $585, for Sunday-school Union $159, for Tract Society $140, for Freedmen's Aid $274, for Education $755, for American Bible Society $516. We received this year from the Missionary Society for use in the conference, $3,500 for English work, $2,800 for German, $1,500 for Swedish, $700 for Norwegian, $500 for Portugese, $9,000 for Chinese.

This was the only year in all our history that we had more money than was absolutely needed for the Conference Claimants. $1,108.85 was placed in the hands of the conference trustees for use the next year. The credit for this must be given to J. M. Buffington. No friend of worn out preachers ever took his place. Nor was he long to help us in this matter. Even then his own reward was near. Let us look for a moment how it fared with these needy ones when they got all the stewards thought was necessary. Two families received each $400, three received $300, one received $250, five received $200, one received $150, and three received $100. The next year used up the surplus without any excess of gifts, and then the old hand to mouth system prevailed, and still prevails.

No change of district work occured at this time. There were 129 pastoral charges.

The disbanding of the Nevada Conference this year, brought several transfers that belonged to that work. George Jennings was a supernumerary member of that conference when transferred. In 1885 he was superannuated. He died in Reno, February 22, 1887. He was born in Philadelphia, March 9, 1814, converted at the age of sixteen, was ordained in 1840, an elder in 1842, went west in 1854, and to Nevada in 1873. His end was peace.

C. H. Kirkbride was originally from New Jersey, which conference he joined in 1862. He labored for a time in Colorado, thence to Nevada, then to California, where he is still at work.

N. G. Luke never did any work in California. In 1885 he withdrew from the Church and ministry.

J. W. Pendleton joined the Nevada Conference in 1882. He continued in the work there until 1890, when he was made supernumerary. In 1892 he located. Of J. D. Hammond we have written elsewhere.

George W. Izer was a transfer from the Oregon Conference. He had been twice pastor of Taylor-street Church in Portland, having served in the East a few years between times. He joined the Baltimore Conference in 1865. In 1890 he was transferred to the Pittsburg Conference. He has had a distinguished career as a pastor and preacher.

J. P. Macauley was a transfer from the Newark Conference, which body he joined in 1871. He has done valuable service and shares the highest confidence of his brethren.

J. N. Beard joined the Northwest Indiana Conference in 1872. He was a valuable acquisition to our working force. He spent several years of useful labor in the Napa Collegiate Institute, or rather College, for it had been chartered as a college not long before he became its president.

J. W. Buxton came to us from the North Ohio Conference, of which he became a member in 1858. He came under the tongue of good report, and has maintained his reputation while among us.

George S. Holmes was a son of Dr. Holmes, who followed his father soon after his arrival. He acted as a supply for West Berkeley nearly a year before his transfer. He remained only one year after his father's return. He was a graduate of some college, was scholarly and efficient.

John Jacobson had been nearly a year in the work before this conference session. He joined the North Norwegian Conference at first, and labored in the Northwest until he came to us. He has been a faithful worker in California, Oregon and Washington, since that time.

Louis Kroeck was from the Southwest German Conference; and had been about fourteen years in the work when sent to California. He remained with us until the German Conference was formed, of which he became a charter member.

W. P. S. Duncan, a deacon of the first class, was received on his certificate of location. He seemed always to be in very poor health, and in 1895 he was placed on the superannuated list. In 1896 he withdrew from the Church and ministry.

There were five probationers received at this conference. Ross Taylor was sent by his father to Africa, but remained less than a year. Returning, he was stationed in Sonora in 1885. He was received into full connection in 1887. Two years later he went to New York to superintend his father's publishing interests. He located in 1889. His work in the pastorate indicated much of his father's zeal and drive. He was also skillful in saving souls.

Kanichi Miyama was a native of Japan, born in Choshu Province, and was of Jomura rank, and a retainer of the Lord of Choshu. We have seen elsewhere the circumstances under which he was converted. He was at that time about twenty-eight years old. He was a great help to Dr. Gibson before he was licensed to preach. So much did that good man esteem this native of the Eastern world that he gave him his gold watch only a little time before his death. That token of love will be very dear to Miyama. He was transferred to the Japan Conference in 1891, where he has labored with great zeal and success.

John Jeffries Martin was born in Cornwall, England, September 10, 1849. He was converted at the age of eighteen, and joined the Methodist Episcopal Church in Toronto,Canada. Two years later he came to California. He graduated from the University of the Pacific in 1884, joining the conference soon after. He is doing faithful work at this time.

Of W. A. Johns and Richard Rodda, the writer has received no information. They are both doing good work.

Corelitos stands this year at the head of the San Francisco District. J. Smith, the first pastor, reported 53 communicants and 75 scholars distributed in three schools. In 1885 it included Soquel, Smith still in charge. The next year Coralitos was left off the list.

Eureka Valley was a name given to that part of San Francisco lying between the Mission and the Western Addition. The zeal and financial liberality of Wayne Carver laid the foundation for the church, now known as Trinity. The church has undergone enlargement and repairs since his day, and has become one of the successful churches of the city. In 1887 Mr. Carver was followed by H. H. Hall. In 1889 J. P. Macauley. In 1891, E. R. Willis. In 1893, W. S. Bovard. In 1896, F. F. Jewell. In 1897, H. W. Peck. Members, 171; probationers, 29; Sunday-school scholars, 260; a church valued at $21,000; paid pastor, $1,300; presiding elder, $75; bishops, $18; raised for missions, $135.

The appointment this year called Reed Street, in San Jose, has had an interesting history, and deserves a more lengthy account than usual. In the summer of 1882 a committee was appointed from First Church Sunday-school, consisting of Mrs. John Burns, Mrs. J. B. Hill and Mrs. Eloise Smout, to find a place and start a Sunday-school, with an eye to founding a second church in San Jose. Not succeeding in their search, Mrs. Smout opened her own home to the Sunday-school, and went from house to house asking for children with whom to organize it. Only twelve were present at the first session, but the number grew constantly. In the spring of 1883 the school was held at the residence of Mrs. G. P. Moody, on the corner of Market and William streets.

In March, 1884, a lot was purchased on the corner of Reed and Second streets for the use of the future church. Mrs. J. B. Hill acted as the first superintendent, but resigned in 1883, in order to give her whole attention to the primary class, which she had taught from the beginning. Professor J. M. Allen of the State Normal School, was elected in her place. In October, 1884, he resigned, and Mr. Beatty, the pastor, acted as superintendent as well as teacher of the Bible class. Milus S. Gay succeeded him.

In 1883 Mrs. Kate Leffler called the attention of Mrs. L. M. McColl to the needs of this enterprise, and Mrs. McColl rode through that part of the city to inspect it. Mrs. Leffler repeated her representation in July, 1884. The letter reached her just after the death of her youngest daughter, Centella Grace. In reply she said, "I feel inclined to erect such a monument to my darling." In view of this, the next conference appointed a pastor, and made an appropriation of $200 toward his support. The church was organized by Mr. Beatty, November 2, 1884, with six members. The first quarterly conference was held January 3, 1885. The following were the members: Ministers—G. W. Beatty, John B. Hill and G. B. Bowman. Stewards—John D. Shafter, Matilda R. Hill and Susan G. Shafter. The offer of Mrs. McColl was formally made to this body, and gratefully accepted, the church then and there deciding upon the name of Centella. Samuel A. Wilson and wife at the same time presented a communion set as a memorial of their deceased son, H. Platt Wilson. A beautiful baptismal font was also given by J. B. Hill and wife in memory of their deceased son, Owen—"Connie"—Hill. July 22, 1885, just one year after the death of Centella, ground was broken for the new chapel. The first service was held in it on Sabbath, the 25th of July, the nearest Sunday to the date of the dear little child's death, for whose memory it was built. This Sabbath has taken the name of "Centella Day," and is yearly observed by the church. A marble bust of Centella was presented to the Sunday-school that day. A niche in the brick wall had been carefully made to receive it. A sweet-toned pipe organ was also placed in the chapel. About $1,900 was collected by the Church, and the balance, $10,182.93, was the gift of Mrs. McColl. It was dedicated by Bishop Fowler, free of debt, August 8, 1886. In 1887, S. G. Gale was appointed pastor. In 1890, C. V. Anthony. In 1892, J. H. Wythe, Jr. In 1893, A. H. Briggs. In 1896, F. V. Fisher. In 1897, M. D. Buck. Members, 263; probationers, 10; one local preacher; scholars in Sunday-school, 244; a church, valued at $12,000; paid pastor $1,000; presiding elder, $75; bishops, $25; raised for missions, $140.

Florin is near Sacramento. It was supplied this year by Albert Warren. In 1885, T. R. Bartley. In 1887, W. A. Johns. In 1890, R. Rodda. In 1892, W. J. Peters. In 1893, C. F. McNeill. In 1895, H. B. Sheldon. In 1897, J. R. Watson. Members, 70; probationers, 3; Sunday-school scholars, 156; 3 churches, valued at $4,200; one parsonage, valued at $900; paid pastor, $684; presiding elder, $58; bishops, $8; raised for missions, $57.

Fort Jones and Scott Valley was a charge served this year by G. R. Stanley. The last named place is one of the old churches of the conference; as it appears, Fort Jones grew out of it. In 1886 it was called Fort Jones, and R. Rodda was in charge. In 1890, W. J. Peters. In 1892, H. B. Sheldon. In 1893, W. E. Miller. In 1894, O. G. Hughson. In 1896, C. E. Winning. In 1897, supplied by J. W. Pendleton, assisted by H. C. Richardson. Members, 100; probationers, 4; Sunday-school scholars, 260; 3 churches, valued at $4,000; one parsonage, valued at $1,200; paid pastor, $865; presiding elder, $65; bishops, $6; raised for missions, $15.

Penryn was a charge this year with N. R. Peck pastor. In 1887 it was an appendage of Newcastle, with T. B. Hopkins in charge. In 1888 it was Penryn and Rocklin, with J. E. Wright in charge. In 1889 it was an appendage of Roseville, W. J. Peters in charge. It so remained until 1891, when it was alone, with S. E. Crowe in charge. In 1892 it was left to be supplied. In 1893 it was supplied by Samuel Lord. In 1896 it was Ophir and Penryn, with T. Leak in charge. In 1897 it was alone, and left to be supplied.

NOTE.—After the forms were made up it was discovered that the writer had overlooked the name of C. A. Holmes in the list of transfers to the conference of 1883. Dr. Holmes was an especial transfer, and stationed at First Church, Oakland. He was a man of rich endowments, but too far advanced in life to warrant a change in conference relations. The election of a presiding elder to a General Conference office opened the way for him to be appointed to district work in his old conference, the Pittsburg, and he left us in the summer of 1884.

CHAPTER XL.

1885.

The Thirty-Third Conference.

It met in Stockton September 3d, and adjourned on the 5th. This was the shortest session ever held. Bishop Fowler presided, and Dr. Urmy was secretary. The bishop read the appointments out on Sunday evening after service, and, by previous vote of the body, the conference stood adjourned. Sven A. Elming and Charles E. Pettis were ordained deacons, and C. H. Darling elder, under local preacher's rule. C. H. Gardner was transferred to the conference long enough to be elected deacon, and immediately was transferred back to the Central New York. John De Lamater was transferred long enough to make him effective, and was then transferred back to the Colorado Conference. These are samples of the elasticity and convenience of Methodism. The credentials of W. S. Bryant were returned to him.

Statistics. Members of conference 146, probationers 8, members at large 9,399, probationers 936, local preachers 114, Sunday-schools 192, officers and teachers 2,047, scholars 16,034, churches 157, probable value $681,650, parsonages 88, probable value $86,241, collected for conference claimants $2,453, for missions—from churches $3,837, from Sunday-schools $1,147, from Woman's Missionary Society $249, for Woman's Home Missionary Society $64, for Church Extension $509, for Sunday-school Union $164, for Tract Society $151, for Freedmen's Aid $327, for Education $492, for Bible Society $315, received from the Missionary Society for use in the conference $3,500 for English work, $2,800 for German, $700 for Norwegian and Danish, $2,900 for Swedish, $500 for Portuguese, $9,000 for Chinese.

W. R. Gober was this year appointed to the Sacramento District. This constituted the only change in the district work. There were 127 pastoral charges.

The transfers were as follows: Otto Anderson from the

Northwest Swedish, who located in 1887. F. D. Bovard, of whom we have had a glimpse before, and who is still a power to be reckoned with. L. L. Rogers who was here before, but who did not come now, and who was transferred to the Southern California Conference the next year. H. H. Hall, who came from the Southern Conference, and before that from the Michigan, which body he joined in 1868, and was appointed chaplain to the army in 1888, and who was last known as being on duty to the same office in Oklahoma.

J. B. Chynoweth was licensed to preach when only sixteen years of age. This occurred in Ontario County, Michigan. In 1874 he took an appointment under the presiding elder, and the next year he joined the Wyoming Conference. While pastor in Barton, Tioga County, New York, he secured nearly $40,000 for missions, and $2,500 for Conference Claimants. He labored several years in Montana, whence he came to California. Mr. Chynoweth is a man of great originality and force of character.

O. Gunderson was a transfer from the Northwest Swedish Conference. He joined the Central Illinois Conference in 1866. In 1888 he located. Morris K. Hackman was a transfer from the Oregon Conference. He was a probationer at the time, and was received into full connection here in 1886. In 1887 he entered Drew Theological School, and in 1888 was transferred to the Minnesota Conference. F. J. Masters was received at this time on his credentials from the Wesleyan Conference. An account of him will be found elsewhere. Henry Cox was received on his certificate of location, and immediately transferred to the Southern Conference. A. C. Duncan was received on his credentials from the Congregational church. He is a good man and useful in the work.

Two were received on trial. William J. Peters was received into full connection in 1887, and has been doing good service since.

Charles Edward Pettis was born in Somerset, Mass., February 12, 1854. He was educated in the public schools of his native State, in Providence Seminary, and under private tutors. He was clearly converted when thirteen years of age, licensed to preach when twenty-three, came to California in 1873, married Miss Emily Hoffman in 1876, served under the elder on several charges, and in 1885 was received on trial. Church property has been improved, debts have been paid, and best of all, souls have been saved along the line of his labors.

Valley Springs and West Point was a charge this year supplied by F. E. McCallum. Valley Springs was the terminus of the narrow gauge railroad going into the mountains from a place near Woodbridge. Services were held in a hall provided by Mr. Johnson, an excellent layman of the Church. A few years later they purchased a hall from a neighboring station, moved it to the village of Valley Springs, fitted it up neatly, and it is the church now in use. In 1886 the charge was supplied by S. Belknap. In 1887, I. J. Ross. In 1888, West Point was made a separate charge, and Valley Springs was served by W. E. Miller. In 1889, J. L. Burchard. In 1891, W. Burchett. In 1892 it was Valley Springs and Clements, Burchett still in charge. In 1893 it was left off the list but no doubt was a part of a work bearing another name.

Newcastle and Ophir appear with J. S. Fisher in charge. He reported 35 communicants, 85 scholars in Sunday-school, and two churches, valued at $1,000. In 1886, M. K. Hackman. In 1887 it was Newcastle and Penryn Circuit, with T. B. Hopkins in charge. In 1888 it was Newcastle and Ophir, with J. S. Fisher in charge. In 1889, J. T. Murrish. In 1890, it was supplied by S. L. Hamilton. In 1891 it was alone, with S. H. Rhoads in charge. In 1892, E. A. Wible. In 1895, G. H. Van Vliet. In 1896, G. M. Richmond. His pastorate concludes our period. Members, 30; probationers, 7; Sunday-school scholars, 85; a church, valued at $4,000; a parsonage, valued at $1,000; paid pastor, $756; presiding elder, $64; bishops, $3; raised for missions, $25.

CHAPTER XLI.

1886.

The Thirty-Fourth Conference.

This was the beginning of the long series of conferences that have been held continuously in Pacific Grove. The session began September 1st, and closed the 6th. Bishop Warren presided and Urmy was secretary. Nothing of especial interest occurred. The conference was unusually harmonious, which is saying much. E. P. Dennett and John M. Spangler were ordained deacons and J. A. Callen an elder under local preacher's rule. A dividend of $228 from the Book Concern for Conference Claimants was received, which, with the usual amount from the Chartered Fund, helped to make up the deficiency of collections for this cause as compared with last year. The Church sadly needed the inspiration of our friend Buffington, whose health prevented his active participation in this work. The amount distributed was less than half the just claims of those in need.

Statistics. Members of conference, 155; probationers, 8; members of churches, 9,653; probationers, 1,053; local preachers, 108; Sunday-schools, 191; officers and teachers, 2,043; scholars, 15,945; collected for Conference Claimants, $2,289; for missions—from churches, $4,744; from Sunday-schools, $1,396. The funds of the Woman's Missionary Society was not reported separately this year, nor at any time after. For Woman's Home Missions, $35; for Church Extension, $851; for Sunday-school Union, $212; Tract Society, $198; for Freedmen's Aid, $319; for Education, $651; for Bible Society, $254. Appropriated from the Missionary Society to the conference; for the English work, $3,350; German, $2,800; Swedish, $2,000; Norwegian and Danish, $800; Chinese, $7,500; Japanese Mission, $3,500.

R. Bentley was sent this year on to the Stockton District. This was the only change in district work. There were 131 pastoral charges.

The transfers were as follows: Alfred Higbie came home from the Southern California Conference.

S. G. Gale was a transfer from the Minnesota Conference. He joined the New York Conference in 1860. He is one of our successful men.

F. L. Tuttle was a transfer from the Northwest Kansas Conference. He joined the Minnesota Conference in 1876. Poor health has much impeded his usefulness. Much of the time he has held a non-effective relation. M. C. Harris will be considered in connection with the work among the Japanese.

John Kirby came into the conference on his credentials from the Congregational Church. He is a native of England, and was originally a Wesleyan minister. Coming to America, he joined the South Kansas Conference in 1874. Pursuit of health brought him to California in the early eighties, and being misinformed as to the probability ~~of getting~~ work, he supplied a Congregational Church in Stockton for a time; then being asked to become their pastor, he consented, and returned his parchments to his conference in Kansas. He was never anything but a Methodist, and in 1886 concluded to return to that Church. He has done valuable work among us as pastor and presiding elder.

Three probationers were received—J. P. Sandholt, Edward P. Dennett and Frank E. McCallum. Sandholt was a Swede and engaged in the Swedish work. He was continued on trial, according to the Minutes, until after 1888, but no mention was made of him in 1889.

E. P. Dennett is one of our own California productions. If not born in the State, all his early formative life was spent here. He is a son of Dr. Dennett, and from childhood accustomed to the life of a Methodist preacher. He is an alumnus of the University of the Pacific, and also of Drew Theological School. His ministry has been an unusual success.

Frank E. McCallum was of Scottish blood, but a native of Canada. He was a member of an annual conference of the Methodist Episcopal Church in his own country, and in the second class of deacons. He graduated from Scio College in 1886. He was a man of much ability, but possessed peculiarities which hindered his efficiency. He died a member of our conference in 1893. It is probable that he was insane at the time.

One appointment this year deserves more attention than our space will warrant, as does also the man who has been in principal charge of it from the first of its being called a mission, a man who has won a recognition from the Emperor of Japan, rarely given to foreigners, and only given in this case as a testimonial of grateful appreciation of kindly services rendered his people. Our work among the Japanese began before this time, but it was only this year that it became a separate appointment. In 1877, while Dr. Gibson was in charge, three Japanese youth sought help in learning the English language by attending the Chinese Mission in San Francisco. They learned the way to Christ before the end of the year, and were baptized by Dr. Gibson. K. Miyama was one of them, whose history is given elsewhere. Under his labors the work rapidly spread among his countrymen, whose increase in numbers and ready acceptance of the gospel led Bishop Warren in 1886 to transfer M. C. Harris from the Japan Conference and place him at the head of the movement. As events have indicated, no better choice could have been made. Merriman Cathbert Harris was born in Beallsville, Ohio, July 9, 1846. His parents were Baptists, but when in need of Church privileges and no Church of their choice was nigh, they did the sensible thing of uniting with another, which in this case was the Methodist Church. Dr. Harris was converted at the age of thirteen. He is a graduate of Alleghany College of 1873. In 1869 he united with the Pittsburg Conference and in the next year went to Japan as a missionary. His return from that field was made necessary by the poor health of his wife. He came just in time to take charge of this work.

The year 1887 was marked by the introduction of Christianity among the Japanese of the Hawaiian Islands. The Japanese of San Francisco, learning that thousands of their countrymen were going to that land, raised enough money among themselves to pay for a steerage passage for Miyama to Honolulu. He went in October, 1887, and returned in December of the same year. His report led to his appointment by Bishop Fowler to take charge of the work he had already begun. His regular ministry began there in March, 1888, and was of a most remarkable character. Taro Ando, the head of the Japanese embassy to the kingdom of Hawaii, was converted, and all his family, his secretaries and servants, indeed, everybody about the premises. He was baptized by Miyama in July following, when Dr. Harris regularly organized our Church in Honolulu. Services were held in the old church built more than thirty years before under the labors of Mr.

Turner. Though private property, the use of it was freely given by Mr. Waterhouse, whose father had given the ground on which it stood, and who had contributed largely to the cost of building it. In 1890 A. N. Fisher was appointed presiding elder of a Honolulu District, having nine appointments scattered over the islands, three of them being on the island of Oahu, where Honolulu is located. At the end of a little more than one year the work was made over to the Congregationalists, and Dr. Fisher returned. But some would not surrender, and a Methodist organization was kept up, at least in Honolulu. In 1893 a Japanese district was formed, with Dr. Harris as presiding elder.

Honolulu was an appointment in this district, with two men in charge. The year 1893-4 was a period of wonderful prosperity to the mission in California. The report of the presiding elder says: "Literally hundreds and thousands were hopefully converted. Though scattered over a vast territory, away from pastors and teachers, they learned to say, 'The Lord is my Shepherd, I shall not want.' With New Testament and hymn book, they led a simple life of trust in the Son of God."

The mission in San Francisco had its headquarters in the lecture and class rooms of Central Church. Some time about 1894 the new and excellent mission house on Pine street was erected and is now in use. In 1897 the Japanese District had ten appointments, including one English Church in Honolulu. The statistics here given are, however, exclusive of that Church. Members, 459; probationers, 227; local preachers, 6; scholars in Sunday-school, 408; churches, 2; probable value, $25,400; paid on salaries of pastors, $1,208; rased for missions, $361. There were five Japanese members of conference.

CHAPTER XLII.

1887.

The Thirty-Fifth Conference.

Bishop Walden presided at this Pacific Grove Conference, and opened the session on the 31st of August. It adjourned on the 5th of September. Bishop Fowler was present during much of the session. W. S. Urmy was secretary. The usual $30 from the Chartered Fund, and $286 from the Book Concern, helped the support of Conference Claimants this year. The election of four delegates to the General Conference was permitted for the first time. Robert Bentley was elected on the first ballot. E. R. Dille and W. S. Urmy were elected on the second, and A. J. Nelson on the sixth. W. R. Gober, J. N. Martin and J. D. Hammond were elected reserve delegates.

The Lay Electoral Conference met September 2d, one hundred and three delegates being present, twenty-two of whom were women. Justus Greeley of Marysville was elected president, C. F. McNeill of Grass Valley secretary, and A. J. Tiffany of Nevada assistant secretary. At the very beginning of the session they adopted a memorial to the General Conference, asking, in a decidedly spicy manner, that the use of tobacco might be an effectual barrier to the consecration of any man to the office of Bishop. The tone of this proceeding indicates that something had stirred them up. The delegates to the General Conference elected were, Chancellor Hartson of Napa, and James A. Clayton of San Jose. James W. Whiting of San Francisco and Peter Bohl of Sacramento were elected Alternates. Resolutions were passed asking for equal representation in the General Conference, for a representative in the annual conference from each charge, condemning in unmeasured terms the liquor traffic, and the violation of the Sabbath, deprecating any change in our itinerant system, or any extension of the time limit. They endorsed the *California Advocate* and its editor, Dr. Crary, and the work of the American Bible Society. The only points creating discussion on these subjects was that on equal representation in the General Conference, and representation in the annual conference. These were debated long and earnestly. About three-fourths voted for the first-named resolution, and about two-thirds for the second.

Statistics.—Members of conference 167, probationers 5, members of Churches 9,922, probationers 1,190, local preachers 121, Sunday-schools 190, officers and teachers 2,157, scholars 16,486, conversions 657, churches 164, probable value $863,580, parsonages 91, probable value $95,200, collected for Conference Claimants $2,845, for missions, from churches $5,805, from Sunday-schools $2,001, for Church Extension $1,412, for Sunday School Union $266, for Tract Society $212, for Freedmen's Aid $486, for Education $737, for Bible Society $505, for Women's Home Missions $46.

F. D. Bovard was placed on the San Francisco District, M. D. Buck on the Petaluma, and L. Kroeck on the German. These were the only district changes. There were 139 pastoral charges.

D. W. Calfee came from the Colorado Conference. He had joined the Missouri and Kansas Conference in 1867. He once said in a social meeting that he had always been on the frontier. From all the writer knows, he has been a blessing to the frontier.

S. J. Carroll came from the Arkansas Conference. Dr. Carroll joined the New England Southern Conference in 1871. He is making a fine record.

A. C. Hirst came from the Cincinnati Conference. A man of high standing before he came, he sustained his character while here as a scholar and orator. After a few years in the University of the Pacific as its president, and one pastorate of four years in Simpson Memorial Church, he was transferred to the Rock River Conference, and has been laboring since in Chicago.

Richard Harcourt came from the Newark Conference. He was a special transfer to the Howard Street Church; he never served any other in the conference. He was a brilliant man, possessed of unusual gifts. Among these was one of decidedly dangerous character, one that injures more men than it helps—the gift of humor. He was sensational beyond any other Methodist preacher that ever labored on the Coast. In 1890 he was transferred to the Baltimore Conference.

P. P. Hamilton came from the Ohio Conference. He joined the Missouri Conference in 1868. He was made supernumerary in 1888, and superannuate in 1892. In 1897 he was living in Sutter City.

Westwood W. Case was a transfer from the Detroit Conference. He at first belonged to the Erie, which body he joined in 1861. The writer once heard him say that he was converted in Dunkirk, New York, when nineteen years of age. He was at the time teaching school in that city. He belonged to a family of school teachers. His work in this conference has been of the first efficiency in every respect.

E. D. McCreary was from the Des Moines Conference here, but at first he was a member of the Erie Conference, beginning his work there in 1867. His ability and successes place him in the front rank of Christian ministers.

Thomas E. Sisson came from the Kansas Conference for work in Nevada. He remained in that field until 1892, when he was stationed within the limits of our conference. In 1893 he went to the Iliff School of Theology as a scholar. In 1895 he was transferred to the Colorado Conference.

F. Bonn came home from the Oregon Conference, where he had been at work for a brief season among the Germans.

S. D. Simonds was admitted on his certificate of location. at this time.

Daniel M. Birmingham was admitted on his certificate of location. He joined the New Hampshire Conference in 1864. He continued in the pastorate, and in teaching, until 1896, when he was appointed a professor in the Central Tennessee College. In 1897 his address was 253 Broadway, New York.

Two were received on trial. Doremus A. Hayes was a graduate of the Boston University, both in the college of arts and in the School of Theology. In 1895 he became a professor in the Iliff School of Theology in Denver, and the next year he became a professor in the Garrett Biblical Institute, which position he holds at this time. He remains a member of this conference, and would be gladly welcomed back to work in this field.

Luther P. Walker was born in Kansas, December 11, 1862. He was left an orphan at the age of twelve, having to work his own way in life thereafter. He came to California in 1874, was converted in November, 1880, joined the United Brethren, attended their college in Woodbridge for three years, united with the Methodist Episcopal Church in 1886, attended the University of the Pacific for a time, joined the conference in 1887 on a recommendation from Centella Church. October 30th of the same year he married Miss Angie Simmons. He has been doing faithful work since he joined the conference.

Two were received from other Churches. James Croasman came from the Evangelical Association. He was in the Nevada field of work until he became a supernumerary in 1890, when he settled in Sacramento.

James T. Murrish came from the Church South. He has been doing good service, and is recognized as a man of ability and learning.

West End, in Alameda, was overlooked in the last chapter. In 1886 it was set off as a separate charge, with Temescal attached. Dr. Bentley was the prime mover in planting a second charge in the beautiful city of Alameda. Mr. Bryan, a Baptist, also took a leading part in the enterprise. He gave the land on which the church was built. A church was dedicated here in 1886, and at the conference following, A. S. Gibbons was appointed pastor. He remained three years, but the third year Temescal was left off the appointment. In 1889, E. P. Dennett. In 1891, C. S. Haswell. In 1892, J. J. Martin. He remained four years, but the second year of his pastorate the church took the name of Santa Clara Avenue Church. In 1896, C. E. Rich. He was pastor after the end of our period. In 1897, members 46, probationers 5, Sunday-school scholars 186, a church valued at $4,000, a parsonage valued at $2,500, paid pastor $1,000, presiding elder $40, bishops $3, raised for missions $22.

Soulsbyville is a mining village about seven miles above Sonora. For several years previously to this date it had been an important part of the Sonora charge. Indeed, if it had not been for this place Sonora could not have sustained services at all. The first class was formed in 1862, through the instrumetnality of Richard Inch. It now became a separate charge, supplied by W. S. Withrow. In 1888, W. C. Robins. in 1889 it was again with Sonora. In 1890 it was alone with J. Jeffrey in charge. In 1892, G. O. Ash. In 1893 it was supplied by A. S. Rogers. In 1894, W. Burchett. In 1896, O. M. Hester. In 1897, S. C. Elliott. Members 30, one local preacher, scholars in Sunday-school 65, a church valued at $762, a parsonage valued at $874, paid pastor $600, presiding elder $40, bishops $4, raised for missions $33. A model state of finances. Mr. and Mrs. Barron are leading spirits in this little, but healthy church.

Cottonwood was the destination of L. P. Walker. He went there. He received $216 for his year's work. He had two Sunday-schools with an aggregate of 50 scholars, then Cottonwood was left off the list of appointments. It is by no means certain that this was proper destiny.

Pope Valley was supplied by W. E. Read. In 1888 it was left to be supplied, and then dropped from the list until 1895, when it was in charge of J. Appleton. In 1896 it was supplied by B. B. Conner, who was returned in 1897. Members 44, probationers 11, one local preacher, paid pastor $350, presiding elder $27, bishops $1, raised for missions $18.

If the memory of the writer serves him correctly, it wa during this year that a society of Christian Endeavor was or ganized in Grace Church, San Francisco. This was the firs of the kind in the limits of our conference "The Model Constitution" was greatly changed, so as to adapt the society to the economy of our Church. Soon afterward the society was introduced into Central Church in the same city, and then in Oakland, Santa Cruz and other places. The founding of the Epworth league a year or two later led to the substitution of that organization for the Christian Endeavor in most churches where the latter had existed. The writer had not the data nor the space to write up this very important movement as it ought to be done. An event so recent will lose nothing by waiting a while for a historian.

CHAPTER XLIII.

1888.

The Thirty-Sixth Conference.

Pacific Grove the place of meeting, September 5th the time of opening, the 10th the day of closing. Bishop Bowman the presiding officer, W. S. Urmy the secretary. W. A. Spencer was present to represent the Church Extension work, and in his last speech succeeded in taking a collection that amounted to $394 for this cause. We received $30 from the Chartered Fund, and $402 from the Book Concern, for our Conference Claimants. Theodore F. Brink was ordained deacon under missionary rule, Andrew J. Bell, and John T. Vineyard were ordained deacons under local preacher's rule.

This year marks a movement upon the part of the laymen of very great interest, and no small advantage. The Lay Association of the California Annual Conference was organized. It had been suggested one year before by Rolla V. Watt of San Francisco. The attention of the Lay Electoral Conference had by him been called to the subject, and as a consequence a convention, made up of delegates from the various churches, selected according to membership, so that every church should have at least one delegate, met on th 6th of September, and were called to order by P. Bohl of Sacramento. The following officers were elected: President, J. W. Whiting of San Francisco; vice presidents, J. M. Buffington of Oakland, P. Bohl of Sacramento, and Mrs. S. E. Coe of Napa; secretary, W. F. Gibson of San Francisco; assistant secretary, Chauncy Gaines of Berkeley; corresponding secretary, C. A. Maydwell of Sacramento.

Many valuable papers were read, and much discussion held on vital questions of the Church and the hour. They requested the annual conference to have the names of all superintendents published in the minutes, and as far as possible the names of all district stewards—a thing that ought to be done. At this sssion there were 81 churches represented by 131 delegates. From the first, the most cordial and pleasant relations have prevailed between this association and the California Conference. We shall notice its work year by year.

Statistics.—Members of conference 166, probationers 16. In the churches: members 10,663, probationers 1,235, local preachers 135, Sunday-schools 207, officers and teachers 2,250, scholars 17,823, conversions 622, churches 173, probable value $933,558, parsonages 94, probable value $111,140. Collected for Conference Claimants $3,387, for missions, from churches $6,684, from Sunday-schools $2,368, for Church Extension $1,905, for Sunday-school Union $317, for Tract Society $300, for Freedmen's Aid $582, for Education $884, for Bible Society $662, for Woman's Foreign Missionary Society $58. (This is the first report for this cause. It was agreed that while the Woman's Missionary Society of the Pacific Coast existed, the Woman's Foreign Missionary Society should not enter the field.) For Woman's Home Missionary Society $188. The missionary appropriation for the benefit of work in the conference was $3,500 for the German, $4,500 for the English, $2,200 for the Swedish, $7,746 for the Chinese, and $4,600 for the Japanese.

C. H. Afflerbach was made presiding elder of the German District. Petaluma District was called Napa. No other changes. There were 156 pastoral charges.

There were four transfers this year. John R. Andrews, from the Northwest Swedish Conference, came to labor among his own people. His service has been greatly blessed. He was received on trial in the Northwest Swedish Conference in 1882.

Carl F. Eltzholtz came from the Norwegian and Danish Conference to work in connection with the mission of that people in California. He joined the West Wisconsin Conference in 1867, and was transferred to the Northwestern Norwegian and Danish Conference in 1890.

T. W. Lincoln was transferred from the North Indiana Conference, which body he joined in 1877. In 1892 he was transferred to the Southern California Conference.

C. H. Beechgood has made an excellent record as a pastor and preacher. He joined the North Indiana Conference in 1885.

Ten probationers were admitted this year. Archie O. Winning is a son of E. A. Winning. He was discontinued at the end of one year at his own request. Charles F. Coy was received into full connection in 1890, and has been doing faithful work until this time.

Frank Kline Baker was born in Alexandria, Pennsylvania, May 4, 1866, converted at the age of sixteen, licensed to exhort at the age of eighteen, and to preach at twenty-one. He engaged in work for the Church at once, being especially successful among the young people. In 1887 he married Miss Bessie Thomas of his and her native place. He came to California and joined the conference in 1888, was received into full connection in 1890, and ordained elder in 1892. After a very successful ministry of nine years, he was left without an appointment in 1897, to attend the Boston School of Theology.

Wallace E. Miller is a native of California, and had lived for several years in Petaluma before entering the ministry. He was received into full connection in 1890, ordained elder in 1892, given a supernumerary relation in 1895, removed to Denver and became a student in the Iliff School of Theology, where he graduated in 1899.

Charles F. McNeill passed his studies with his class, did good work, won the love of all who knew him, and went home to glory all too soon for the good of the Church he ardently loved. He was born in Fulton, Illinois, August 15, 1853. When about four years old his parents brought him to California. He was converted at North San Juan, under the labors of S. H. Todd, when seventeen years of age. Removing to Grass Valley, in 1876 he married Miss Elizabeth Glover, who helped him while living, and now laments his death. He was licensed to preach by the Grass Valley Church in 1883, and in 1887 supplied the Church at Orland. The next year he was appointed to the same charge as a probationer in the conference. Among the charges he served was North San Juan, where he had found the Savior years before. He was asked for by his old friends, and for four years he was kept by them in that work.

John E. Wright had been ordained elder under missionary rule, and, if the writer mistakes not, was in missionary work for a time. His record has been of first rate character up to this time.

Wilbur W. Thoburn was a nephew of the celebrated missionary bishop to India. He was a graduate of the Boston School of Theology, and, if the writer mistakes not, also of the College of Liberal Arts of the Boston University. The year he was received on trial he was elected a professor in the University of the Pacific. He resigned in 1891, and after two years in the pastorate, accepted a position in the Stanford University. In 1895 he located. A few years later he died. He was a professor in Stanford at the time of his death. He was also a valuable help to the young church in Palo Alto. His spirit was like his scholarship, of a high order.

James Whitaker was born in Cowling, Yorkshire, England, December 29th, 1862. He was converted at the age of fifteen, and joined the United Methodist Free Connection Church. He was assistant class-leader and exhorter at seventeen, and a local preacher at eighteen. He graduated from Hulme Cliff College, Derbyshire, England, in 1888, and at once came to America, entering the work in Nevada. Here he filled most of the important appointments, until 1896. That year he received the degree of Ph.D. from the Allleghany College, Penn., for post graduate work. That year he was also left without an appointment to attend one of our schools. He matriculated in the Iliff School of Theology, and graduated in 1899. He was not only a first class student, but a very successful pastor while attending school.

James H. N. Williams was born in Nevada City, California, November 21, 1866. When about four years old his parents took him to England, their native country. He was converted April 6, 1881. He was licensed to preach on the St. Agnes Circuit, Cornwall, July 6, 1885. He was accepted by the Wesleyan Methodist Conference as a candidate for the ministry in 1887, but came to America, and joined the California Conference in 1888. For six years he labored in the Nevada Mission, four of which he was secretary of the mission conference. In 1894 his field was changed, and since that time he has labored within the bounds of the California Conference. His work has been highly successful everywhere. He married Miss Jessie B. F. Drouillard of Cedarville, California, September 28, 1891.

Garberville was this year a separate charge, supplied by F. R. Walton, who was received into the conference the next year and reappointed. But that year Phillipsville was added. In 1890 both names disappear from the appointments.

Lakeport and Kelseyville was a charge supplied this year, by W. G. Trudgeon. He reported 72 communicants, 38 Sunday-school scholars, a church valued at $2,400, and a parsonage valued at $200. In 1890, J. Appleton. In 1891, H. C. Richardson. In 1892, Kelseyville alone was named, and it was supplied by W. S. Bryant. In 1893, supplied by William Floyd. In 1894 it was not named, but appears again in 1897 as Kelseyville and Lower Lake, in charge of L. W. Simmons.

West Point was taken up as an appointment by Henry Hicks, who supplied Oleta and other points in 1882 and the year following. A class was formed, and by the aid of the Church Extension Society a church was built and dedicated by the writer in the spring of 1886. It was that year a part of the Valley Springs Circuit, and F. E. McCallum was in charge. It remained with Valley Springs until 1888, when it became a separate charge, with W. P. S. Duncan its pastor. In 1889, L. P. Walker. In 1891, and in 1892, it was left to be supplied. In 1893, W. P. S. Duncan. In 1895, it was supplied by F. M. Willis. In 1896 it was supplied by M. J. Gough. He was reappointed in 1897. Members 6, one probationer, scholars in Sunday-school 44, a church valued at $1,500, a parsonage valued at $100, paid pastor $365, presiding elder $6, raised for missions $7.

Sissons was supplied this year by C. H. Darling. In 1889, T. B. Hopkins. In 1890, supplied by W. H. Robinson. In 1891, D. F. Kuffel. In 1892, it was not in the list of appointments. It appeared again in 1894 with W. H. Gleason supplying it. In 1895 the name was omitted.

San Pablo Avenue and Temescal in Oakland was made a charge this year with G. H. McCracken pastor. A lot was secured on Thirty-fourth street, and the church formerly used by the Swedish Church moved upon it, and thus began the history of Thirty-fourth Street Church. In 1889, J. N. Van Every. In 1891, E. P. Dennett. In 1893, S. Hirst. In 1894, G. H. Jones. In 1897, E. F. Brown. Members 76, probationers 6, one local preacher, scholars in Sunday-school 104, a church valued at $2,500, paid pastor $660, presiding elder $30, bishops $3, raised for missions $32.

It seems strange that there should have been two appointments named, respectively, East San Jose, and Webster Street, San Jose, even though the latter was left to be supplied. However, out of the two came one church, Bowman as it was first called, and Webster Street as it is now called. The first name was given it in memory of G. B. Bowman, who took a lively interest in the enterprise, and by whose gift it was made practicable. The first report of this church, given by I. Brill, its pastor, gave it 42 communicants, 80 scholars in Sunday-school and a church valued at $4,511. In 1889, W. T. Mayne. In 1891, A. J. Nelson. In 1892, O. G. Hughson. In 1894, W. B. Priddy. A debt, which had greatly embarrassed the society, was largely reduced during this pastorate. In 1897, A. J. Hanson. Members 50, scholars in Sunday-school 85, a church valued at $3,000, a parsonage valued at $1,500, paid pastor $455, presiding elder $20, bishops $3, raised for missions $11.

Soquel was supplied this year by John Clark, a local elder. Services were held regularly in the early fifties. They were generally conducted by local preachers, and the place of meeting was a school house. The organization of a Congregational Church led to the abandonment of the place by the Methodists. C. D. Cushman, formerly a member of conference, happening to reside in the place, resolved to have his own Church represented in Soquel. No report was made of it in 1889, but still it was left to be supplied. It did not again appear until 1892, when C. H. Darling supplied it. He brought forth results. At the end of the year he reported 59 communicants, 42 scholars in Sunday-school, and a church valued at $1,500. In 1893, J. E. Henderson. In 1895, supplied by Hugh Baker. In 1896 it was called Soquel and Valencia, and was supplied by Alfred J. Case. Both of these last named pastors were students in the University of the Pacific. In 1897 it was left to be supplied. Members 39, probationers 25, scholars in Sunday-school 30, a church valued at $2,000, paid pastor $140, presiding elder $5, raised for missions $5.

CHAPTER XLIV.

1889.

The Thirty-Seventh Conference.

It convened on the 11th of September and closed on the 16th. Bishop Foster presided. Seventeen years had elapsed since his first visit. Dr. Urmy was secretary. Besides our regular $30 from the Chartered Fund, we this year received $1,278 from the Book Concern. It was a thank offering, in view of the hundredth anniversary of the founding of that institution. A. B. Leonard was present to represent the Missionary Society of the Church. An unpleasant occurrence marred the pleasure of his visit, and greatly mortified the conference. Dr. Leonard's addresses were earnest and eloquent, and were much enjoyed by all who heard him. On Sunday night he animadverted on the treatment of the Chinese by Californians in no light manner. Some took umbrage, among them the waiters of the Hotel Carmelo, who refused to bring him his breakfast the next morning. The proprietor of the hotel had to turn waiter, or our missionary Secretary had been compelled to start on his journey with an empty stomach.

The second session of the Laymen's Association convened on the 12th, at 3 p. m. James Williamson of Santa Cruz opened the meeting with prayer. The officers elected were Rolla V. Watt of San Francisco, president; John R. Sims of San Francisco, Joseph Kline of Dixon and Mrs. Dr. Hinkle of Oakland, vice-presidents; H. H. Camper of Chico, secretary; Elam Biggs of Grass Valley, assistant secretary; W. F. Cronemiller of Sacramento, corresponding secretary; Henry Tregoning of San Jose, treasurer. A lengthy report was read by the committee on the State of the Church. Another committee, appointed last year, reported on "Permanent Support of Superannuates." Mr. Buffington was chairman of the committee, but though on the ground, was not able to be present at the Association. Rolla V. Watt read the report. The plan proposed may be seen in one sentence of the report: "What we want is a fund created by the laymen, and managed by the laymen, the income from which must be paid to the claimants according to their needs." This committee was continued for another year. W. H. Rouse of Oakland read a paper on Church Libraries. C. A. Leaman on "Reminiscences of Early Methodism." G. S. Keys of Oakland contributed a paper on "What we Ought Reasonably to Expect from the Pulpit." A paper was read by Henry French of San Jose on "Our Publishing Interests." W. F. Gibson of San Francisco read a paper on "The Future of Methodism." C. O. Burton of San Francisco read a paper on "*The California Christian Advocate.*" Chancellor Hartson of Napa made an evening address of an hour's length on "The Anti-Saloon Alliance." His views were in substantial accord with those adopted by the "Anti-Saloon League" afterward organized in the East. A committee appointed to consider what was to be done in reference to the Episcopal Residence, then very heavily in debt, reported in favor of giving it up unless the other conferences should take hold and do their part. A great debate arose over this subject, which eventuated in tabling the report, which had been signed by four out of the five committeemen. Then the proposition was made to proceed at once to raise the sum needed. In a short time $9,000 were subscribed, which with $1,000 more which Dr. Hammond undertook to raise in the bounds of the Southern California Conference, and which he did raise, paid the debt that embarrassed the property. It ought to be said that no men did more in raising this amount than those who signed the report that was tabled. Eighty-three charges were represented in this association this year, and there were one hundred and sixty-two delegates.

Statistics. Members of conference 167, probationers 19, members of churches 11,762, probationers 1,362, local preachers 117, Sunday-schools 190, officers and teachers 2,496, scholars 18,204, conversions 692, churches 171, probable value 999,793, parsonages 92, probable value $125,222, collected for Conference Claimants $3,942, for missions, from Churches $6,768, from Sunday-schools $3,173, for Church Extension $2,221, for Sunday-school Union $318, for Tract Society $273, for Freedmen's Aid $636, for Education $748, for Bible Society $642, for Woman's Foreign Missions $39, for Woman's Home Missions $387. The conference received from the Missionary Society $4,500 for English work, $1,870 for Swedish, $1,000 for Norwegian and Danish, $7,500 for Chinese, and $5,545 for Japanese.

W. S. Urmy was placed on the Napa District. A German Mission Conference was this year formed. Not counting the German Churches, there were 144 pastoral charges.

The transfers this year were as follows: W. C. Sawyer from the Wisconsin Conference, W. H. Scott from the Southern Illinois, J. N. Van Every from the North Dakota, James Blackledge from the Southern California, F. U. Liljigren from the Northwest Swedish. We have no information concerning any of these, and can only append a few brief notes.

W. C. Sawyer joined the New England Conference in 1865. He did good service in the University until 1895, when he resigned and entered the Boys' School in Belmont. He remained there until 1888, when he took a supernumerary relation. He resides at Berkeley. W. H. Scott joined the Southern Illinois Conference in 1874, and was at the time of his transfer, and is yet, a chaplain in the army. J. A. Van Every joined the Missouri Conference in 1870. He withdrew from the conference in 1891. He is a local elder now living in Oakland.

James Blackledge joined the Philadelphia Conference in 1877. After two years in the pastorate here, he became a professor in the Tamalpais Acadamy. In 1895 he was professor in the Berkeley Gymnasium. In 1896 he was principal of the Peralta Acadamy, and in 1897 he was made supernumerary. F. U. Liljigren came to work among the Swedes. He continued in that work until 1895, when he was transferred to the Colorado Conference.

Two were admitted on certificate of location. Joel M. Clark joined the West Kansas Conference in 1885. He was made supernumerary in the California Conference in 1891, and in 1896 he was located at his own request.

H. C. Langley was born in Greene County, Ohio, August 25, 1844. He yielded to the first convictions he felt as to his duty to serve God. He united with the Church at the age of fourteen. After attending a seminary and a normal school, he engaged in teaching. While principal of a grammar school he was licensed to preach in 1869. In the spring of the next year he united with the Missouri Conference. He came to California in 1883 on account of his wife's health. He supplied charges for a time before joining the conference. He is still usefully at work.

Eight were received on trial. W. P. Grant, Frank R. Walton, and Hugh Copeland have been received into full connection, and are doing excellent work.

Samuel Hirst was received into full connection in 1891. In 1894 he took a supernumerary relation, and in 1896 he located. He is now a local elder residing in Vallejo.

Nelson F. Bird was born January 27, 1862, in Ontario, Canada. He was religious and strictly moral from childhood, but made his more perfect consecration to God in his twentieth year. For a time he worked with the Salvation Army, but exposure and hard service brought on disease, and he had to desist. Getting strength again, he went to school, supplied work in the Church, and was for a time Secretary of the Y. M. C. A. in Sacramento. Joining the conference in 1889, he did not live to serve out one year of his probation. He died May 29th, 1890.

Henry C. Richardson was left without an appointment to attend one of our schools. He has spent several years getting an education, and has not yet been received into full connection.

Henry B. Roller was a German, and entered the German work, which was then under the control of a Mission Conference. He became a member of the German Annual Conference at its formation in 1891.

Tetsujiro Hasegawa was a Japanese. He spent some years in Eastern schools, and was transferred to the Japan Conference as a probationer in 1894.

Among the names continued on trial this year is that of James E. Bailey. As it was not in the list of names in the "disciplinary questions" of 1888 it was overlooked. Mr. Bailey was received into full connection in 1890, continued in the work until 1896, when he withdrew.

Fortuna on the Napa District was supplied by Colin Anderson. He reported 36 communicants, and a church valued at $1,800. It was then left off the list until 1896, when it is found with F. W. Loyd in charge. In 1897, H. A. Atkinson. Members 42, probationers 5, Sunday-school scholars 100, a church valued at $1,500, paid pastor $386, presiding elder $38, bishops $2, raised for missions $18.

Nevarro Ridge and Greenwood was this year a separate charge with J. M. Clark its pastor. He reported 18 communicants, 40 Sunday-school scholars, and a church valued at $1,200. In 1891 it was Nevarro Ridge and Philo, left to be supplied. In 1892 it was supplied by Colin Anderson. In 1893 it was Nevarro Ridge and Ft. Bragg, left to be supplied. This was its last appearance.

In 1876 a camp ground, which had formerly been in use by the Green Valley Church, situated on the lands of Henry Marshall, was exchanged for one in the redwoods near Guerneville. Here for many years a camp-meeting was held each summer. The writer remembers having enjoyed one of these feasts in the summer of 1882. He slept for nearly a week each night in the second story of a hollow redwood tree. There was a room on the ground floor, and his room was above it, reached by a stairway winding around the tree. He had plenty of room, and could receive company, if not more than four or five at a time. Just when the first society was organized in the village is not known, but it was some time previous to the year we are now considering. J. A. Van Auken, a local preacher, was placed in charge. He reported 21 communicants, 150 scholars in Sunday-school, and a church valued at $500. In 1890 it was not mentioned. In 1891, H. B. Sheldon. In 1892, J. E. Bailey .In 1894, supplied by Owen E. Hotle. In 1895, supplied by J. C. Bolster. In 1896, L. W. Simmons. In 1897, supplied by W. S. Trowbridge. Members 26, probationers 12, Sunday-school scholars 45, a church valued at $1,000, paid pastor $199, presiding elder $4, raised for missions $7.

Nord, on the Sacramento District, was this year left to be supplied. It lacked the supply. In 1890 it was supplied by Ernest Gregg. In 1891, G. G. Walter. In 1892, supplied by J. Massie. In 1893, supplied by H. J. Smith. In 1895, supplied by D. T. Monroe. In 1897, suplied by G. O. Hundley. No members nor Sunday-school reported. A church valued at $1,300 and a parsonage valued at $200. Paid pastor $196.

Pleasant Grove and Sheridan was this year supplied by T. Murrish. He reported 40 communicants, 88 Sunday-school scholars, and two churches valued together at $2,700. In 1890 it was called simply Pleasant Grove, Mr. Murrish still in charge. In 1892, supplied by W. S. Withrow. In 1895, P. P. Hamilton. In 1896 it was called Pleasant Grove and Sheridan, with J. Williams in charge. In 1897 it was left to be supplied. Members 42, one local preacher, 96 scholars in Sunday-school, two churches valued at $2,400, paid pastor $318, presiding elder $31, bishops $2, raised for missions $8.

Newman Circuit was this year named and supplied by J. Jeffery. He reported 31 communicants, and 15 scholars in Sunday-school, but no church property. In 1890, W. P. S. Duncan. In 1892, J. E. Wickes. In 1894, C. H. Kirkbride. In 1896, S. E. Crowe. In 1897, W. T. Curnow. Members 55, probationers 9, Sunday-school scholars 100, a church valued at $3,000, a parsonage valued at $500, paid pastor $672, presiding elder $27, bishops $1, raised for missions $11.

Campbells and Saratoga were set apart as a charge this year, with T. B. Hopkins its pastor. At the end of his second year he reported 99 communicants, 115 Sunday-school scholars, a church valued at $3,500, which church was at Campbells. In 1895 Saratoga was set off as a charge by itself, and Campbells was in charge of W. Anguin. His pastorate passes the time fixed as our limit. Members 106, one local preacher, 130 scholars in Sunday-school, a church valued at $3,000, a parsonage valued at $1,100, paid pastor $1,050, presiding elder $38, bishops $8, raised for missions $76.

CHAPTER XLV.

1890.

The Thirty-Eighth Conference.

On the tenth of September Bishop Goodsell called the conference to order in the Grove. W. S .Urmy being a presiding elder, a new secretary was chosen. The choice fell on M. D. Buck as the result of the third ballot. G. W. Gray was present at the conference in the interests of the Freedmen's Aid Society, of which he was the Assistant Corresponding Secretary. The usual $30 from the chartered fund, and the unusual sum of $1,197 from the Book Concern, came to aid the conference in caring for its claimants.

The Lay Association met on the 11th and organized by the election of Peter Bohl of Sacramento, president; Dr. J. N. Bird of San Francisco, W. L. Oge of San Rafael, and Mrs. Dr. Bentley of Oakland, vice-presidents; Robert McElroy of San Francisco, secretary; James L. Case of San Francisco, assistant secretary; E. S. Finch of Oakland, corresponding secretary. The following summary of papers read, and addresses delivered, will serve to show the drift of thought in this representative meeting of laymen. Addresses by ministers, of which there were several, are not here mentioned. They came in as a matter of course. Report of the committee on the state of the Church, read by W. L. Oge of San Rafael. An address by Miss Sarah M. Severance of Gilroy, on the admission of women to the General Conference. A paper by H. J. McCoy of San Francisco, on "The Relation of the Methodist Episcopal Church to Non-church Going Young Men." A paper by Chauncy Dunn of Sacramento, on "The Tendency to Substitute the Prayer Meeting for the Class Meeting. R. W. Bell of Santa Rosa, sent a paper on "Expenses of Supervision in Our Church, from a Layman's Standpoint." A paper on "Young People's Work," by James F. Forderer of Alameda. A paper by Professor S. D. Waterman on "Church Music." M. T. Holcomb of Oakland, read a paper on "Business Methods in Church Finance." J. W. Butler of San Francisco, gave an address on "The Bible in the Sunday-school." A paper by L. P. Craft of San Jose, on "The Literary and Social Work of the Church." Chauncey Gaines of Berkeley delivered an address on "Equal Representation in the General Conference." An organization was effected to collect and invest money for the benefit of Conference Claimants. The following trustees of this society were elected. J. W. Whiting, James A. Clayton, S. E. Holden, R. V. Watt, N. J. Bird, Peter Bohl, Justus Greeley, C. W. Kinsey, and S. W. Ferguson. The Association passed a resolution that women were entitled to seats in all bodies of the Methodist Episcopal Church. One hundred and sixty delegates were present, representing 79 charges.

Statistics. Members of conference 183, probationers 24, local preachers 136, members of churches 12,378, probationers 1,710, churches 176, probable value $1,088,379, parsonages 91, probable value $127,250, Sunday-schools 210, officers and teachers 2,468, scholars 18,656, conversions 1,076, collected for Conference Claimants $4,148, for missions, from Churches $6,972, from Sunday-schools $3,153, for Woman's Foreign Missions $76, for Woman's Home Missions $838, for Church Extension $2,062, for Tract Society $323, for Bible Society $567, for Sunday-school Union $345, for Freedmen's Aid $693, Education $860. Received for English work $4,530, for Swedish $1,300, for Norwegian and Danish $1,170.

The Stockton District was now called the Oakland. A. N. Fisher was appointed to a new district called the Honolulu. No other changes. There were 158 pastoral charges.

The following transfers were received at this conference session. Graebert Anderson from the Norwegian and Danish Conference, who came to labor among his own people. In 1892 he was transferred to the Western Norwegian and Danish Conference.

J. P. Bishop from the Colorado. He did one year's work and then took a supernumerary relation. In 1892 he was transferred to the Cincinnati Conference.

Angelo Canoll was transferred from the Providence Conference. He was born in Albany, New York, July 8, 1832. He was reared in the Protestant Episcopal Church, but at the age of sixteen he was converted and joined the Methodist Church. His opportunities of education were limited, but most faithfully used. He joined the Troy Conference in 1852. In 1860 he married Miss Sarah E. Wood of West Troy, N. Y.

He died in Chico, March 22, 1895. It was said of him by one who knew, "He had the instincts of a poet, as well as the temperament and genius of an orator. A sweet singer, he was a composer of hymns and tunes of rare merit."

Chan Hon Fan was a transfer from the Oregon Conference, though a fruit of our mission in San Francisco. He joined the Puget Sound Conference in 1884. He has been faithfully and ably at work among his people since that time. A. N. Fisher has been written about in another place.

Gottlob Jaiser came from the West German Conference. It is presumable that he became a member of the German Conference in 1891.

S.V.Leech was a special transfer from the Troy Conference. He remained two years and was then transferred to the Colorado Conference.

Joseph R. Watson was a transfer from the Idaho Conference. He joined the Central Illinois Conference in 1881. He remains with us doing effective work.

Three were received on their credentials from other Methodist bodies. Herman Bauer came to us from the Evangelical Association, and went with the German ministers into that conference.

Otto Christofferson was from the Wesleyan Conference of New Zealand, and in 1892 went into the Norwegian and Danish Conference.

James Young was born in Calderside, Blantyre, Scotland, April 17, 1857. He was brought by his parents to Canada in 1858. While attending High School at Smithville, the sudden death of a schoolmate led to his conversion. He was then about fifteen years of age. Only three years later he preached his first sermon in the presence of his teachers and fellow students. He united with the Niagara Conference of the Canadian Methodist Episcopal Church in 1878. He did very efficient work in that Church, and also in the Canadian Methodist Church after the union. In 1884 he entered Garrett Biblical Institute, whence he graduated in 1888. Persuing his studies for a time in a normal school in Indiana, he reached California in 1890. His work was in every way acceptable and useful until 1896, when poor health caused him to take a supernumerary relation. He engaged in business in order to provide for his mother, in whose behalf he carried an insurance on his life. He continued however, to preach as often as opportunity occured. The last Sunday of his life he preached twice at places some miles apart. The evening sermon was one of unusual power. It was his last cry to a dying world, himself dying at the time. At the close of the sermon he sang the words:

My soul in sad exile was out on life's sea,
So burdened with sin and distressed,
Till I heard a sweet voice saying, make me your choice,
And I entered the haven of rest.

At midnight of that day he awoke saying, "My head, my head!" and in a short time became unconscious. He died Monday evening, March 14, 1898. Thus quickly he realized the fruition of the last verse of the song he sang less than twenty-four hours before his death.

"I've anchored my soul in the haven of rest,
I'll sail the wide seas no more;
The tempest may sweep o'er the wild stormy deep,
In Jesus I m safe evermore."

One of the largest classes in the history of the conference was received on trial this year. Of many of them little is known by the writer. None of them have given any account of their early life. We shall name them all briefly, tell what is known. William Ackroyd was transferred as a probationer to the New York Conference in 1892. George Wallace Beattie is a useful member of our conference. Herbert F. Briggs is the youngest son of Dr. M. C. Briggs, a native of California, a graduate of the Northwestern and of the Boston School of Theology, has taken a two years' post graduate course in Germany, and is at this time a member of our conference, and doing splendid work as a professor in the Iliff School of Theology. M. S. Cross still abides with us serving the Church very efficiently as professor in our University. James Jeffery is one of our valuable young men. Joseph Johns was discontinued at the end of one year. George H. Jones is well educated and doing good service for the Master. Gustav E. Kallstadt was a Swede, and labored among his people. In 1893 he was transferred to the Northwest Swedish Conference. Frederick A. McFaull was received into full connection at the proper time, continued in the work until 1896, when he withdrew from the conference. George M. Meese is still at work making a good record. Henry Pearce spent several years in Nevada, but is now doing good work in the bounds of the conference to which he has all the time been attached. William C. Robins is making good proof of his call. Teikichi Sunamoto is a Japanese who remained on trial until 1894 when he was transferred to the Japan Conference. I.

Takatori was another Japanese. He died before the year ended. Charles E. Winning is a son of E. A. Winning, and is making a valuable pastor and preacher. Frederick R. Winsor has spent his time and labors in the Nevada Mission, where he seems to be a valuable minister.

Manchester comes into view with W. P. Grant in charge. He was followed by C. F. McNeill in 1895. In 1896 Novarro was added, McNeill still in charge. In 1897, D. W. Calfee. Though the name in the appointment this year is simply Manchester, the name in the statistical tables the next year was Manchester and Greenwood. Members 90, probationers 17, Sunday-school scholars 65, two churches valued at $3,500, a parsonage valued at $800, paid pastor $750, presiding elder $56, bishops $8, raised for missions $33.

Sebastopol is a name that perpetuates Russian occupation of California soil. It was long before this time connected with other charges, whose history must suffice for this also. This year it stood by itelf with L. Ewing in charge. The next year it was Sebastopol and Bloomfield, with Ewing still in charge. In 1895 it was simply Sebastopol with F. L. Tuttle in charge. In 1893, supplied by T. R. Bartley. In 1896, J.C. Bolster, who was returned in 1897. Members 121, probationers 19, one local preacher, 160 scholars in Sunday-school, a church valued at $3,500, a parsonage valued at $800, paid pastor $700, presiding elder $40, bishops $2, raised for missions $14.

Dunsmuir was supplied this year by G. W. Richardson. In 1891, W. E. Miller. In 1892, T. E. Sisson. In 1893, supplied by W. H. Northrup. In 1894, W. C. Gray. In 1895 Dunsmuir and Sisson had E. H. Mackay as pastor. In 1896, H. C. Langley. In 1897 it was alone and supplied by J. W. Johnstone. Members 16, scholars in Sunday-school 60, a church valued at $1,500, a parsonage valued at $600, paid pastor $500, presiding elder $39, raised for missions $7.

Round Mountain was made a charge this year, but left to be supplied. It was not named in 1891, but in 1892 it was supplied by C. H. Pahn. In 1893 it was left to be supplied. In 1894, supplied by H. J. Smith. In 1895 it was supplied by G. C. Gaban. He remained in charge until our historic period was past. Members, 49, probationers 7, Sunday-school scholars 50, a church valued at $250, paid pastor $220, presiding elder $10, bishops $2.

Golden Gate is a suburb of Oakland. This year it was made a charge under the suprevision of F. K. Baker. In 1891, J. B. Chynoweth. In 1894, H. L. Gregory. In 1895, J.

E. Henderson. In 1896, J. R. Wolfe. In 1897, H. O. Edson. Members 49, probationers 3, Sunday-school scholars 74, a church valued at $7,000, paid pastor $396, presiding elder $13, bishops $1, raised for missions $6.

A new charge in Oakland called Twenty-third Avenue, was started this year, with John Watson, a local preacher, belonging to Eight Avenue, in charge. A lot was secured, a half board and half canvass tabernacle erected, which served the purpose of a church until 1894. It then gave place to the present structure which cost about $8,000. A debt was left which nearly swamped the enterprise. It was paid part at a time, until the pastorate of E. M. Hill, who heroically raised the last $3,000. However this takes us beyond our period. During the pastorate of G. R. Stanley the location was changed to Twenty-fourth avenue, and the name changed accordingly. The pastorates were as follows: In 1891, G. R. Stanley. In 1893, W. S. Kelly. In 1895, T. S. L.Wallis. In 1897, J. L. Trefren Members 70, probationers 3, Sunday-school scholars 75, a church valued at $8,000, paid pastor $602, presiding elder $25, bishops $2, raised for missions $12.

St. Paul's, San Francisco, except as pertaining to a German Church, is an unknown Methodist organization in that city. Yet here it is, though left to be supplied. Perhaps it was the suggested name of a new charge to be started on Van Ness avenue. Such a charge, though not by this name, was reported by G. W. Beatty in 1891, at which time R. S. Cantine was appointed to it. Property was bought or bargained for, and a temporary building erected thereon. It was supposed that a gift from Samuel Hancock, a prominent layman of Howard-street Church, had made this venture a certain success in the future. In 1892 Dr. Cantine left the charge, and Samuel Hirst was appointed. In 1893, J. Kirby. In 1894 it was abandoned. There is considerable history connected with this enterprise, with some of which the writer is acquainted. However he dares not write more without more fully knowing all the facts.

CHAPTER XLVI.

1891.

The Thirty-Ninth Conference.

It met on the 9th of September and adjourned on the 15th. Bishop Mallalieu presided and M. D. Buck was secretary. We received $30 from the Chartered Fund, and $1,560 from the Book Concern, for our Conference Claimants. The last named amount was greeted with prolonged applause. Dr. J. O. Peck represented the Missionary Society, and largely contributed to keep the conference in revival heat while it lasted. Dr. Homer Eaton of the Book Concern was also present during much of the session. It was at this time that the Fred Finch Orphanage took its rise through an organization effected by the conference. Its history is too long to be rehearsed here. Captain and Mrs. D. B. Finch will have the gratitude of hundreds and probably thousands, of homeless orphans, for their generous contribution to this cause. The quadrennial election of delegates took place at this time. On the second ballot C. V. Anthony and J. N. Beard were elected. On the third ballot W. R. Gober and J. D. Hammond were elected. J .Coyle and W. W. Case were reserve delegates.

The Lay Electoral Conference met on the 11th and elected E. W. Playter of Oakland, and Chauncey Gaines of Berkeley delegates. C. B. Perkins of San Francisco, and Chauncey Dunn of Sacramento, reserve delegates. As Mr. Gaines moved out of the bounds of the conference before the session of the General Conference, C. B. Perkins went in his place.

The Lay Association met on the 10th, and elected the following officers: Chauncey Gaines of Berkeley, president; L. P. Kraft of San Jose, W. F. Cronemiller of Sacramento, and Mrs. S. E. Holden of Napa, vice-presidents; Joseph G. Sanchez of San Francisco, secretary; L. J. Norton of Napa, corresponding sercretary; M. T. Holcomb of Oakland, treasurer. The following papers were read and the subjects more or less discussed. A lengthy report of the committee on the state of the Church, contributed by Dr. W. F. Lewis of Oakland. The committee on the permanent support of superannuates reported a relief organization effected, and the first installment of $100 paid over to the conference stewards. The first contribution to this fund was made by Mrs. Ava Austin of Vallejo. She gave the sum of $2,000, the largest amount yet contributed. O. G. Hughson read a paper on the "Epworth League—Past and Future." Professor W. D. Kingsbury read a paper on the "Epworth Guards," a branch of the "Boys' Brigade," then quite popular in San Francisco. Dr. Lewis of Oakland contributed a paper on "Normal Training, and the Graded Sunday-school." E. A. Girvin of San Francisco contributed a paper on "Practical Church Work in Our Cities." Affectionate resolutions were passed in reference to J. M. Buffington of Oakland, Edward Moore of Stockton, and Gilbert R. Keyes of Oakland, all of whom had died during the year. Seventy-eight charges were represented by 156 delegates.

Statistics. Members of conference, 180; probationers, 28; members of churches, 12,855; probationers, 1,673; local preachers, 140; Sunday-schools, 227; officers and teachers, 2,540; scholars, 19,587; conversions, 811; churches, 188; probable value, $1,173,470; collected for missions—from churches, $8,098; from Sunday-schools, $2,909; for Woman's Foreign Missions, $164; for Woman's Home Missions, $2,880; for Conference Claimants, $4,674; for Church Extension, $2,000; for Tract Society, $378; for American Bible Society, $486; for Sunday-school Union, $393; for Freedmen's Aid, $1,563; for Education, $826. Amounts from the Missionary Society—$4,265 for English work, $1,736 for the Swedish work, $1,551 for Norwegian and Danish, $7,737 for Chinese, and $4,960 for Japanese.

We will give the districts as manned this year. Napa, W. S. Urmy. Oakland, R. Bentley. Sacramento, A. T. Needham. San Francisco, F. D. Bovard. Honolulu District, abandoned. There were 155 pastoral appointments.

R. S. Cantine came to us from the Southern California Conference. He joined the Rock River Conference in 1869. In 1897 he was transferred back to the Southern California Conference, where he is still at work. He is a man of great abilities.

Eli McClish is a graduate of the Northwestern University, and also of Garrett Biblical Institute. He united with the Central Illinois Conference in 1871. He had been several years in the educational work before coming to California. After two very successful pastorates he accepted the position of President of our University, where he is doing valuable service now.

Thomas Leak came from the West Wisconsin Conference, which body he joined in 1887. He is doing effective work.

August Peterson came to us from the Southern California Conference, and labored for one year among the Swedes. He then took a supernumerary relation, which he has kept to this time.

Isaac Crook was a transfer from the Kentucky Conference. He came as President of the University. In 1893 he resigned his position, and was transferred to the Nebraska Conference.

Ross Taylor was re-admitted on his certificate of location, and appointed editor of the *African News*. In 1897 he was transferred to one of the New York Conferences.

S. E. Crowe was re-admitted on his credentials from the Idaho Conference. He joined the Columbia River Conference in 1881. He is still doing effective work.

Twelve probationers were received at this conference: Simon L. Boyers was transferred to the Central Ohio Conference in 1892. Frank E. Brown was received into full connection in 1893. He was in the Nevada Mission until 1897. William Burchett dropped out of the class at the end of the year. Sokichi Doi, a Japanese, was received into full connection in 1893, and withdrew from the conference in 1896. Zinjiro Hirota was also a Japanese. He was received into full connection in 1893, and continues in the work. David F. Kuffel was received into full connection in 1893, was made supernumerary in 1894, and withdrew from the conference in 1895. Teikichi Matsuda had his name changed according to a peculiar custom in Japan, and the next year is found in the Minutes as Teikichi Kawabe. In 1893 he was discontinued. John S. Meracle attended Boston University, and in 1895 was transferred to the St. Louis Conference. William H. Robinson was discontinued at the end of one year. John Stephens has made a most gratifying success in his ministry. He lives to be heard from. Theodore Taylor was received into full connection in 1893. He has been continuously in Nevada Mission since he joined the conference. Henry J. Winsor was received into full connection in 1892, and so his probation must have dated from 1890, though there is no statement to that effect in the Minutes of that year. He, too, was in the Nevada Mission until 1896.

Farmington in the eighties was an important appointment on the Linden charge. At that time services were held in a church owned by the Cumberland Presbyterians. In 1891 it was made a separate charge, with J. Stephens pastor. In 1893, J. W. Ross. In 1894, T. S. L. Wallis. In 1895, T. B. Palmer. In 1897, F. A. Morrow. Members, 72; probationers, 8; Sunday-school scholars, 131; two churches, valued together at $4,500; one parsonage, valued at $1,200; paid pastor $850; presiding elder, $50; bishops, $6; raised for missions, $29.

Pine Grove is a few miles from Volcano. It belonged to the Volcano work, and probably took the name of the charge this year. In the eighties we held services in a hall. In 1891 it was supplied by W. S. Withrow. In 1895, supplied by Robertson Burley. In 1896, supplied by H. O. Edson. In 1897, E. J. Wilson. Members, 44; probationers, 9; Sunday-school scholars, 85; two churches—probably one at Volcano—valued together at $1,800; paid pastor, $419; presiding elder, $10; bishops, $2; raised for missions, $5.

Olinda on the Sacramento District was this year supplied by W. W. Gleason. In 1893, A. L. Walker. In 1896 it was Olinda and Enterprise, Walker still in charge. In 1897 Olinda was alone with Charles B. Messenger supplying it. Members, 105; probationers, 15; Sunday-school scholars, 50; one church valued at $750; paid pastor, $187; presiding elder, $11; bishops, $1; raised for missions, $4.

Madrone and Coyote was an appointment this year in charge of F. A. McFaull. A church was dedicated by the writer, near Coyote, in the spring following. It was not in the list of 1892, but was probably a part of the charge there called Emada.

CHAPTER XLVII.

1892.

The Fortieth Conference.

Our gathering in the grove was on the 7th of September, and we scattered on the 12th. Bishop Vincent presided, and M. D. Buck was secretary. Because of the death of his dear son our secretary was not present at the opening of the conference, and Dr. Heacock filled the place until his arrival. The Chartered Fund sent us $25, and the Book Concern $1,585 for the Conference Claimants. Dr. J. L. Hurlbut was present to represent the Sunday-school Union and Tract Society. It was at this conference that the plan of annuities for Conference Claimants was adopted which was afterward in the discipline.

The Lay Association met on the 8th at 1:30 p. m., and opened their session with reading the Scriptures and prayer by C. W. Kinsey of Oakland. The officers elected were Myron T. Holcomb of Oakland, president; T. P. Williamson of Stockton, Mrs. Dr. Beard of Napa, and J. M. Long of Stockton, vice-presidents; Henry G. Turner of Modesto, recording secretary; J. W. Husband, corresponding secretary. The following subjects were presented, and to some extent discussed by the Association. A lengthy report on "The State of the Church," presented by O. G. Hughson. "Should the Time Limit Be Removed?" A vote was taken on this, only thirteen voting in favor, and all the rest voting against it. "Should the Officiary of the Church be Chosen by the Congregation?" This also was put to vote, and all voted for the change. The first of the two last named subjects was presented by Dr. Lewis of Oakland, the last by Rolla V. Watt of San Francisco. E. W. Playter of Oakland read a paper on "Some Features of the Last General Conference." L. J. Norton on "The Duty of Laymen to Our Educational Institutions." James L. Case on "Evangelistic Work in Cities." Mrs. S. J. Churchill of San Jose on "Woman and the Officiary of the Church."

There were 211 delegates present representing 97 charges. This was the largest attendance yet witnessed.

Statistics.—Members of conference 190, probationers 23, members of churches 13,983, probationers 3,168, local preachers 150, Sunday-schools 230, officers and teachers 2,631, scholars 19,919 conversions 1,368, collected for Conference Claimants $4,889, for missions, from churches $8,649, from Sunday-schools $3,210, for Woman's Foreign Missions $210, for Woman's Home Missions, $4,068, for Church Extension $2,478, for Tract Society $315, for the Sunday-school Union $333, for Bible Society $570, for Freedmen's Aid $1,293, for Education $778. The amounts given to the conference by the Missionary Society were, for English work $7,000, for Swedish work $3,000, the Germans, the Norwegians and Danes had each its own conference. The Chinese and Japanese appropriations were not given in the minutes.

No changes occurred in district work except the appointment of Dr. Jewell to Oakland District, and the creation of a Swedish District with E. A. Davidson in charge. There were 170 pastoral charges.

Marcus F. Colburn was a man of polished character. He was born in Massachusetts in 1851, graduated from the Boston School of Theology in 1876, and having taken a post graduate course in oratory, he joined the New England Southern Conference in 1878. On account of health he was transferred to the Southern California Conference in 1881. For more than ten years he did very valuable service in that field. In 1892 he was transferred to our conference and stationed at East Oakland. After one year he took a trip around the world. Ill health delayed him, and it was not until 1895 that he was ready for work. After one year's work in Grace Church, he entered very suddenly into rest. He died September 22, 1896.

James Williams came to us from the Black Hills Mission Conference. He was born in Columbianna County, Ohio, June 19, 1845. His parents were Friends, but both died while he was quite young, and he was strangely led off on the frontier. He enlisted as a Union soldier in the Civil War and did good service for his country. He came in conscious possession of a knowledge of his acceptance with God when only seven years old. That experience had its influence on his after life. For two years he was camp boy for trappers, and for a longer time in the army. Yet he never uttered a profane oath, nor told an obscene story. When seventeen years old he had an unutterable longing after God, which led him again into a sweet and happy experience. In 1866 he was licensed to preach, and the next year he entered the Des Moines Conference. Mr. Williams is, body and soul, a fine specimen of a healthy Christian.

S. M. Driver came to us from the Idaho Conference. He joined the Oregon Conference in 1878. He was expelled from our conference in 1894.

E. A. Davidson came to us from the Puget Sound Conference. He joined the North West Swedish in 1886. In 1895 he was transferred to the Central Swedish Conference.

Komeji Ishizaka was a transfer from the Japan Conference. He was transferred back to that conference in 1896.

Alfred Kummer was a transfer from the Oregon Conference. He joined the Northwest Indiana Conference in 1879. He is making a splendid record as a pastor and preacher.

A. E. Walker was a transfer from the St. Louis Conference. He joined the Tennessee Conference in 1876. He is still doing effective service among us.

There were six probationers received at this conference. William T. Curnow, a native of Cornwall, England, was a graduate of our University. He was received into full connection in 1894, worked faithfully for the Master until April 2, 1900, when he went home. He was born February 15, 1867.

Everett M. Hill is a scholarly and able minister of the Lord Jesus, and has done excellent service to the present time.

Oliver G. Hughson was received into full connection in 1895, was made a supernumerary in 1896, and took a location in 1899.

Hokashichi Kihara, a Japanese, was received into full connection in 1894, and has been constantly at work since, much of the time in the Hawaiian Islands.

George M. Richmond was received into full connection in 1894, and has been doing effective work ever since.

Jesse B. Rutter was received into full connection in 1894. His name mysteriously disappears from the roll in 1897. The writer has been unable to find out how he was disposed of. Probably transferred without any note being made of the fact.

Emada was supplied by Ernest Grigg, a student in our University. In 1893 it was Emada and Morgan Hill with O. M. Hester in charge. His post office was at Coyote. In 1894, S. E. Crowe. In 1896, A. L. Walker, according to the minutes. But L. P. Walker reported it the next year, and no doubt he was the man intended. He was re-appointed in 1897. Members 62, one local preacher, 100 scholars in Sunday-school, two churches valued together at $2,400, one parsonage valued at $600, paid pastor $590, presiding elder $16, raised for missions $32.

CHAPTER XLVIII.

1893.

The Forty-First Conference.

Bishop Andrews presided over the meeting in the Grove, beginning September 6th and ending the 11th. M. D. Buck was secretary. C. H. Payne was present in the interests of our Board of Education. He entered very heartily into the plans being formed to consolidate our educational institutions. A gift of a quarter-section of timber land in Mendocino County to the Laymen's Relief Association, for the benefit of Conference Claimants, was recognized with hearty thanks. It came from Joseph Shepherd and wife. A parsonage valued at $1,100 had been given the Church at Newcastle by George D. Kellogg and wife, for which the conference also voted thanks. Miss Winnie C. Rich was consecrated to the office of a deaconess. She is sister to the well known Charles E. Rich of our conference. The history of the deaconess movement in San Francisco is full of interest. We could not do it justice in this place. The events are so recent the Church will certainly not let them be lost.

The Lay Association met on the 7th and were called to order by J. M. Long of Stockton. Prayer was offered by O. B. Smith of Oakland. The officers selected were Robert Husband of Alameda, president; Mrs. T. O. Lewis of San Francisco, P. R. Wells of San Jose, and W. S. Kelley of Pine Grove, vice-presidents; W. H. Bone of Berkeley, secretary; H. E. Williamson of Stockton, corresponding secretary; William Abbott of San Francisco, treasurer. One evening of the session was given to a concert. The subjects discussed were as follows: The report on the "State of the Church" was read by W. S. Kelley, though written by M. T. Holcomb of Oakland. I. J. Truman of San Francisco read a paper on "Managing Church Finances." A paper written by Walter F. Lewis, but read by the secretary, on "The Removal of the Time Limit," provoked considerable discussion. The paper was for the change, but the Association voted unanimously in favor of

Captain Anderson's resolution that the time limit ought not to be removed. Loving, but brief, memoirs were adopted in regard to the deaths of J. R. Sims, E. W. Playter, and Mrs. Charles Goodall. There were 147 delegates present, representing 86 churches.

Statistics.—Members of conference 193, probationers 24, local preachers 139, members of churches 15,337, probationers 2,376, Sunday-schools 244, officers and teachers 2,870, scholars 20,501, conversions 1,052, churches 206, probable value $1,304,500, parsonages 110, probable value $165,680, collected for Conference Claimants $4,643, for missions, from churches $8,455, from Sunday-schools $2,946, for Woman's Foreign Missions $821, for Woman's Home Missions $3,629, for Church Extension $2,155, for Sunday-school Union $350, for Tract Society $343, for Freedmen's Aid $1,218, Children's Fund $707, other objects $365, American Bible Society $487, amounts of missionary money appropriated to the conference, $8,000 for the English, and $3,300 for the Swedish work.

E. R. Willis was appointed presiding elder of Napa District, J. Coyle to the San Francisco, a Chinese District was formed, with F. J. Masters in charge, and a Japanese District with M. C. Harris in charge. There were 179 pastoral charges.

For a wonder no transfers nor re-admissions occurred at this conference. There were eleven received on trial. Kikutara Matsuno was a Japanese, and was discontinued at the end of one year.

John Williams was born in Cornwall, England, October 31, 1865. He was converted in 1882, came to America in 1884, was licensed to preach in Republic, Michigan, came to California in 1886, and entered Napa College, graduating in the academic department. After some further studies he was received on trial in 1893, and into full connection in 1897. He is still doing effective work.

Oliver M. Hester was received into full connection in 1895, and has been faithfully at work since. Ernest B. Winning is a son of E. A. Winning, and belongs to a preaching family. He was received into full connection in 1896, and is doing effective work. Winfield S. Kelley was received into full connection in 1895, in 1897 was left without appointment to attend school. Frank Hindson was received into full connection in 1895 and is doing effective work. His name is now written in the conference roll as F. J. Hindson. Edward J. Wilson was received into full connection in 1895 and is making a good record.

Fred A. Keast was born in Cornwall, England, August 17, 1869, converted at the age of sixteen, studied mining, went to South Africa to pursue that calling, returned after ten years and then came to America. All the time after his conversion he felt a call to preach the Gospel, but resisted it through diffidence. Soon after joining our Church in Grass Valley he was licensed to preach in the fall of 1889. In 1892 he supplied Ophir, where blessed results followed his preaching. He now no longer refused to take up his life work. He is still successfully at it.

Charles Fremont Withrow was born in Mills County, Iowa, March 11, 1862. When about ten years old he went with his parents to Dakota, whence after about six years they removed to Nebraska. He attended public schools as he had opportunity, and when nineteen years old went for a time to Silver Ridge Seminary. After that he taught school for $20 per month. He was converted at a camp-meeting under the labors of J. R. Wolfe, now of our conference, in 1879, and was licensed to preach in 1882, supplying work the same year and joining the North Nebraska Conference the year following. He was discontinued in 1884 in order to come to California. Here he supplied work continuously until he was received on trial in 1893.

Francis W. Lloyd was received into full connection in 1895 and is doing effective work. Thomas H. Nicholas was a missionary in Nevada when he joined, and has remained there ever since.

Byron is a place on the West Side railroad near the place called Point of Timber. It was this year supplied by D. Brill. In 1894, C. H. von Glahn. In 1895, A. S. Gibbons. He remains to the present time. Members 14, one probationer, 36 scholars in Sunday-school, a church valued at $2,500, a parsonage valued at $1,000, paid pastor $611, presiding elder $25, bishops $2, raised for missions $11.

Palo Alto comes in sight this year, with M. H. Alexander in charge. Ample grounds were donated to the Methodist Episcopal Church of this place by Dr. N. J. Bird of San Francisco. On this the building now in use was erected. No information has been furnished as to the time when the society was organized, nor when the church was completed. In 1896, L. M. Burwell became pastor. His occupancy has been until now. Members 78, one local preacher, 55 scholars in Sunday-school, a church valued at $4,500, paid pastor $660, presiding elder $20, bishops $5, raised for missions $54.

CHAPTER XLIX.

1894.

The Forty-Second Conference.

This conference met at the Grove September 13th, and adjourned on the 18th. It was Thursday that had been fixed by the bishops, but as the day of opening it proved very unsatisfactory, and the conference by an overwhelming vote asked that it might not be repeated. Bishop Fitzgerald presided and M. D. Buck was secretary. We received $25 from the Chartered Fund, $1,319 from the Book Concern, and $243 from the Laymen's Relief Society, for the benefit of the Conference Claimants. Dr. J. C. Hartzell was present to represent the Freedmen's Aid and Southern Education Society.

The Lay Association met on the 14th and organized by electing S. E. Holden of Napa president; Mrs. Garrison Turner of Modesto, and John Tregloan of Alameda, vice-presidents; C. E. Irons of Stockton, secretary; I. J. Truman of San Francisco, corresponding secretary; J. L. Huntoon of Sacramento, treasurer. The asociation held but one session this year, though it was quite lengthy. The published report is very meagre, and we cannot tell how many churches were represented, nor how many delegates were present. J. W. Whiting delivered an address on "Church Debts, and How to Avoid Them." Mrs. Garrison Turner read a paper on "Church Socials as a Means of Grace." An address on "Equal Representation" was delivered by R. V. Watt. One on "The Church Member in Politics," by S. E. Holden. Another on "The Church and Social Reform," by W. H. Bone. Loving tributes of respect were rendered to the memory of James Williamson of Santa Cruz, and T. P. Williamson of Stockton, both of whom had deceased during the year.

Statistics.—Members of conference 200, probationers 27, local preachers 168, members of the Churches 16,222, probationers 2,614, churches 205, probable value $1,346,762, parsonages 108, probable value $158,160, Sunday-schools 252, officers and teachers 3,048, scholars 21,039, conversions 1,207, collected for Conference Claimants $4,776, for missions, from churches $8,185, from Sunday-schools $2,730, for Woman's Foreign Missions $1,370, for Woman's Home Missions $3,507, for Church Extension $2,271, Sunday-school Union $329, for Tract Society $296, for Freedmen's Aid $1,403, Children's Fund $657, other educational objects $144, American Bible Society $371. Missionary money apportioned to the conference was $6,312 for English work, $2,900 for Swedish, $7,760 for Chinese, $7,550 for Japanese, $2,000 for English work in Honolulu, and $1,500 for Japanese work on the Hawaiian Islands. For the latter object $500 additional was given for immediate use.

The only district change this year was the appointment of J. Kirby to the Oakland. There were 191 pastoral charges.

W. C. Gray was a transfer from the Columbia River Conference. According to the minutes he was received on trial in the California Conference in 1868. In the minutes of that year we find the name of William P. Gray. This must have been by mistake for W. C. Gray. The name in no form appears in the minutes of 1869. For want of information the writer would gladly have received, he is unable to write anything more. Mr. Gray is filling important charges very successfully at this time.

J. Ezra Henderson was a transfer from the Minnesota Conference. He was given a supernumerary relation in 1898, and located the next year. Tokutaro Nakamura was from the Japan Conference, who came to labor among his own people. He was transferred back to Japan in 1899. Takeschi Ukai was a probationer of one year when he transferred from the Des Moines Conference. The next year he was transferred to Japan. The last we see of his name it was written in the minutes in reversed order to that given above. Nicholas G. Nelson was a transfer from the Puget Sound Conference, and has been, and still is at work among the Swedes.

Harcourt W. Peck was received on his credentials of membership in the British Columbia Conference of the Methodist Church. In 1898 he was left without an appointment to attend scool. He was one of those who had the courage of their convictions in regard to the manner in which the higher criticism was taught in the Boston School of Theology. In 1899 he was transferred to the Southern California Conference.

There were eleven probationers received, besides Ukai, above written. Three of these, Fong Sui, Lee Chin, and Lee

Tong Hay, were Chinese. Fong Sui died February 27, 1897. He was born in 1852 and was a fruit of our mission among that people. He lived a consistent life, did faithful work for his Master, and died a triumphant death. "I shall not be here long. I have finished my course. I am ready to depart and be with Jesus. Outside all pain, inside all peace. Outside all dark, inside all light," these were the words, and they indicate the spirit with which he met his death. Lee Tong Hay continued on trial past 1897.

Leslie M. Burwell, William A. Kennedy, and William Marshall, were received into full connection in 1896, and are useful men. William G. Trudgeon had been for some years supplying work; he was now received on trial. He was received into full connection in 1897. Christopher H. von Glahn went to Drew Theological Seminary, and in 1895 was transferred to the New Jersey Conference. George C. King was a missionary in Nevada, was received into full connection in 1896, and transferred to the Colorado Conference in 1899. Wilbur F. McClure was also a missionary in Nevada. He remained on probation until after 1897. Walter Morritt was a student at Napa, and is at present a student at Boston.

Fruitvale Circuit was left to be supplied. J. B. Chynoweth was at work on it at least part of the year, and was regularly appointed there in the year following. C. G. Milnes was appointed in 1896, and remains until now. This includes the church at Dimond, near the Fred Finch Orphanage. The orphans attend Sunday-school there. Members 33, probationers 20, Sunday-school scholars 187, two churches valued together at $5,500, one parsonage valued at $1,800, paid pastor $636, presiding elder $20, bishops $3, raised for missions $12.

CHAPTER L.

1895.

The Forty-Third Conference.

Bishop Warren was with us in the Grove this year, calling the meeting to order on the 12th of September and adjourning it on the 16th. M. D. Buck was secretary. Dr. Manley S. Hard was present to represent the Church Extension Society, and Dr. Homer Eaton to represent the Book Concern. The amount received for Conference Claimants outside the regular collections was as follows: $25 from the Chartered Fund, $1,620 from the Book Concern, and $137.15 from the Laymen's Relief Society. The election of delegates to the General Conference resulted in the choice of A. T. Needham, M. D. Buck, E. R. Willis, John Coyle, and John Kirby. Alternates, J. D. Hammond, and W. W. Case. The Shasta Vicino Retreat was endorsed as a Methodist Summer Resort, and a board of directors nominated by the conference.

The Lay Electoral Conference convened on the 13th, and organized by the election of J. W. Whiting, president; L. J. Norton, secretary, and D. C. Crummey, assistant secretary. After receiving pledges from those who were nominated in regard to their views on subjects about which the conference had expressed opinions, Henry French of San Jose, and J. W. Whiting of San Francisco, were elected delegates, and Dr. W. F. Lewis of Oakland, and George D. Kellogg of Newcastle, alternates.

The Lay Association met as usual. Officers, C. B. Perkins, president; Mrs. L. H. Kellogg of Newcastle, E. Higgins of Oakland, and T. C. McChesney of College Park, vice-presidents; James L. Case secretary, and J. A. Percy of San Francisco, corresponding secretary. Papers and addresses were presented on the following subjects: "Business Methods in the Temporalities," by John A. Percy of San Francisco. "Our Educational Work," by T. C. McChesney. "A Modified Form of Episcopal Itineracy," by Dr. W. F. Lewis of Oakland. "The Cause of the Superannuates," by Rollo V.

Watt of San Francisco. "The Admission of Women," by Miss Sarah Severance of Gilroy. The committee on credentials reported that 268 delegates had been elected, nearly 200 of whom were present.

Statistics.—Members of conference 207, probationers 20, local preachers 221, members of churches 16,802, probationers 2,342, Sunday-schools 266, officers and teachers 3,063, scholars 21,246, conversions 903, churches 208, probable value $1,248,900, parsonages 113, probable value $163,820, collected for Conference Claimants $3,869, for missions, from churches, $7,039, from Sunday-schools $2,709, Woman's Foreign Missions $1,523, Woman's Home Missions $2,927, Church Extension $1,620, Sunday-school Union $287, Tract Society $264, Freedmen's Aid $1,328, Children's Fund $721, other objects $12,106, American Bible Society $393. Missionary money received by the conference, $7,112 for English work, $2,500 for Swedish, and $1,010 for Indian. Chinese and Japanese not found in the minutes.

No other changes occurred in the districts than the appointment of A. J. Gustafsen to the Swedish work. There were 192 pastoral charges.

Carl A. Anderson came from the Puget Sound Conference to work among the Swedes. He joined the Northwest Swedish Conference in 1888. He was transferred to the West Swedish in 1898. W. R. Goodwin was a transfer from the Rock River Conference. He joined the South East Indiana Conference in 1857. He was transferred to the Southern California Conference in 1896. Andrew J. Gustafson was a transfer from the Colorado Conference. He joined the Swedish Conference in 1873. He remains in the Swedish work. James F. Jenness, a probationer of the second year, was transferred from the Baltimore Conference and received into full connection at this session. The next year he went to the Iliff School of Theology, where he graduated in 1897. Andrew J. Nelson came home from the Arkansas Conference. An account of him is found elsewhere. William E. Northrop was a probationer of the second year, transferred from the North Nebraska Conference. He was transferred to the Southern California Conference in 1897. Julius S. Smith was from the Oregon Conference. He joined the Nebraska Conference in 1872. In 1898 he was transferred to the Columbia River Conference. John Telfer was transferred from the Indiana Conference, which body he joined in 1884. He was then, and is now, a missionary to Nevada. George H. Van Vliet came from

North Dakota Conference. He joined the Northern New York Conference in 1870.

There were five probationers received. Oscar V. Brattstrom was a Swede. He was received into full connection in 1897. Toshio Fujiwara was a Japanese, and was transferred the next year to the Japan Conference. Charles E. Irons was received into full connection in 1897, and is making a useful minister. Charles K. Jenness is a brother of J. F. Jenness, above referred to. He was received into full connection in 1897, and the same year went as a missionary to Arizona.

We have only five new charges to consider among the appointments of this year. Edgewood, on the Sacramento District, was supplied by D. S. Wingstead. He remained until after the close of our period. Members 30, probationers 9, Sunday-school scholars 120, two churches valued at $1,800, paid pastor $710, presiding elder $55, bishops $1, raised for missions $10.

Hart, also on the Sacramento District, was supplied by Joseph Long until his death in 1896, when Eb Huffaker became its pastor. In 1897, F. A. Keast. Members 38, probationers 13, Sunday-school scholars 75, a church valued at $1,000, a parsonage valued at $500, paid pastor $700, presiding elder $60, bishops $3, raised for missions $23.

Honcut, above Marysville, was supplied by F. Hindson. He remained until after 1897. Members 50, probationers 11, one local preacher, 95 scholars in Sunday-school, four churches valued at $3,800, paid pastor $590, presiding elder $40, bishops $2, raised for missions $15.

Oak Park, a suburb of Sacramento, was supplied by F. A. Morrow. In 1897 it was supplied by R. D. Russell. Members 61, probationers 10, Sunday-school scholars 164, a church valued at $4,000, paid pastor $473, presiding elder $18, bishops 3, raised for missions $7.

Saratoga and Alma were placed in charge of J. H. Wythe, Jr. In 1896, F. L. Tuttle. In 1897 it was Saratoga alone with Tuttle still in charge. Members 54, probationers 5, Sunday-school scholars 50, a church valued at $1,000, paid pastor $450, presiding elder $10, bishops $2, raised for missions $16.

CHAPTER LI.

1896.

The Forty-Fourth Conference.

We now come to the last conference of our historical period. It met September 9th and adjourned the 15th. Bishop Foss presided, and A. H. Needham was elected secretary, M. D. Buck having declined an election. The conference received $1,702 from the Book Concern, $203.60 from the Laymen's Fund, and $22 from the Chartered Fund, for the benefit of its claimants. This conference committed itself heartily to the movement called "The Anti-Saloon League."

The Laymen's Association met on the 11th and organized by electing Henry Tregoning president; E. H. Smith and Mrs. C. W. Kinsey vice-presidents; James L. Case, recording secretary; Joseph A. Brey, corresponding secretary; James C. Zuck, treasurer. H. Norton of San Jose read a paper on "The Sunday-school—Its Nature and Work." Myron T. Holcomb of Oakland on "Bible Culture, and Bible Schools Therefor, a Necessity in the Church." John F. Ames of Oakland sent a paper that was read by S. E. Holden of Napa, on "The Individual Cup." Rollo V. Watt of San Francisco read a paper on "The Place of Laymen in the Government of the Church." Prof. M. S. Cross presented the subject of the "Higher Education." John A. Percy of San Francisco read on "The Future of Methodism." Mrs. Dr. Osborn delivered an address on "Woman's Place in the Church." The committee on credentials reported 266 delegates.

Statistics.—Members of conference 213, probationers 24, members of churches 16,998, probationers 2,233, local preachers 140, Sunday-schools 266, officers and teachers 3,077, scholars 21,473, conversions 903, churches 218, probable value $1,226,310, parsonages 119, probable value $160,630, collected for Conference Claimants $3,978, for missions, from churches, $7,157, from Sunday-schools $2,078, for Woman's Foreign Missions $1,326, for Woman's Home Missions $4,786, for Church Extension $1,781, for Sunday-school Union $246, for Tract

Society $240, for Freedmen's Aid $1,123, for Childen's Fund $484, other objects $7,676, Bible Society $379. The conference received from the Missionary Society $5,615 for English work, and $2,325 for Swedish. Other objects not stated.

The districts were manned this year as follows: Napa, S. G. Gale; Oakland, J. Kirby; Sacramento, A. T. Needham; San Francisco, J. Coyle; Chinese, F. J. Masters; Japanese, M. C. Harris; Swedish, A. J. Gustafsen. There were 190 pastoral charges.

There were nine transfers to this conference. One of them, that of M. F. Colburn, was a merely nominal matter. In 1895 Mr. Colburn located. Soon after he accepted the pastoral charge of Grace Church in San Francisco. Bishop Warren assented, and sent the notice of his location to the Oklahoma Conference, then in session. He was duly admitted on his certificate of location, and immediately transferred to the California Conference—a convenience of our itinerant system. F. A. Morrow was a transfer from the Northwest Iowa Conference. He joined that conference in 1886. He remains with us. Joseph Long was born in Canada in 1860, converted at the age of seventeen, educated at Hamline University in Minnesota, married Miss Mary Boals of Wisconsin in 1891, graduated from the Garrett Biblical Institute in 1894, was ordained elder in 1896, and died on the 18th of November of that year. He was a man much loved by all who knew him. Jeremiah C. Bolster, a probationer of the second year, was a transfer from Oregon. He is a probationer at this time. Tokumatsu Ikeda was a transfer from the Japan Conference, which body he joined in 1887. He is now a student at Drew. H. W. Baker, a probationer of the second year, was a transfer from the Central Pennsylvania Conference. He was born in Alexandria, Pennsylvania, March 2, 1863, converted in 1885, educated in Juniatta College, came to California in 1893, served Pleasanton, returned, entered the Central Pennsylvania Conference, and was transferred the next year to our conference. J. W. Phelps was a transfer from the Southern California Conference. He joined the Rock River Conference in 1869. C. S. Morse came to us from the Central Illinois Conference. He joined the Southern New England Conference in 1870. F. V. Fisher was a transfer from the Southern California Conference to which he was re-transferred in 1897.

Nine probationers were received at this time. John J. Pardee was a missionary to Nevada. Harry E. Milnes, a son of C. G. Milnes, so well known in California, was a student at Boston. Robertson Burley was a probationer in 1897. The other six, Takusaburo, Morimoto, Suyenoshin Kawashima, Eisaku Tokimasa, Go Hiraga, Katsuma Kimura, Morizo Yoshida, were all Japanese. S. Kawashima was discontinued at his own request in 1897. The other four are probationers now, some of them pursuing their education.

A few names need to be considered among the appointments. This year Madera and Merced were in care of S. C. Elliott. This region went out from us because of a change of boundary between the two conferences. It came back to us by another change. In 1897 Merced was dropped from the name, and it was left to be supplied. The following figures, however, pertain to the two places: Members 38, probationers 5, local preachers 2, scholars in Sunday-school 42, a church valued at $1,000, a parsonage valued at $600, paid pastor $325, presiding elder $3, raised for missions $1.

Gonzales was another charge that came in by change of boundary. In this case it brought in also the pastor, E. S. Robertson. He joined the Southern California Conference in 1891. He was re-appointed in 1897. There were then 16 members, 80 Sunday-school scholars, two churches, valued together at $2,000, a parsonage valued at $400, paid pastor $410, presiding elder $25, bishops $2, raised for missions $23.

Shattuck Avenue is a part of Oakland. A Sunday-school was started several years ago, but had no permanent place of meeting. A lot was purchased of Mr. John Brown on the corner of Shattuck and Benton avenues in 1893, and a plain building erected thereon. The Sunday-school occupied it in April of that year. For a time, H. L. Gregory of West Berkeley gave pastoral supervision. In 1894 it was placed in charge of Alfred J. Case, a student of the University of the Pacific. In 1895 it was regularly assigned to the West Berkeley charge. In 1896 it was first named in that charge with H. Pearce pastor. In 1897 West Berkeley was again left by itself and Shattuck Avenue was supplied by Hesse O. Enwall, a student of the University of the Pacific. The following figures cover the two charges of Shattuck Avenue and West Berkeley: Members 32, probationers 6, Sunday-school scholars 100, two churches valued at $2,400, paid pastor $537, presiding elder $10, bishops $1, raised for missions $14.

We have now reached the end of our fifty years' history. It has been a long journey, and much of the way desert, but in going long distances we cannot always choose our points of observation. The reader at least can see how the Church has grown from the little handful put together as a class by William Roberts in 1847, to the army of members and ministers we see in 1897. We shall take a moment's time to look at it once more.

In 1897 there were 221 members of conference, and 23 probationers. Of these 210 were effective and engaged in vorious forms of Church work. The Church at large had 18,074 communicants. The Sunday-schools numbered 272, with 2,960 officers and teachers, and 21,016 scholars. These members and scholars were distributed among 207 pastoral charges. The property of the Church, not including that used for educational work, or the Depository, amounted to the handsome sum of $1,246,016. Our Epworth League movement had eventuated in 96 organizations, besides numberless leagues not reported, with a membership reaching into the thousands. With this outfit we start on the second semi-centennial period. What ought to be expected, with the blessing of God, in 1947?

NOTE.—The name of W. S Bovard was strangely overlooked. A young man of such talents and prospects deserved a better treatment, especially from one who held him in such high esteem as the writer of this history. He was received into full connection in our conference, did excellent work for a few years, went to the Boston School of Theology and in 1899 was transferred to the Maine Conference.

There are several other names overlooked, among them E. R. Willis and A. H. Needham. the first a transfer of 1883 and the second of 1884. The writer is certain that he wrote of these, and that the manuscripts were displaced in the frequent revising for abridgement through which it was necessary to subject his work in order to get it within reasonable limits. His intention was to have every name in this book that belonged to a man who was in any way connected with his conference. It has been a difficult task, and it now appears to have been more imperfectly done than he had supposed. He relies on the charity of his brethren for faults which this book contains.

THE END.

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